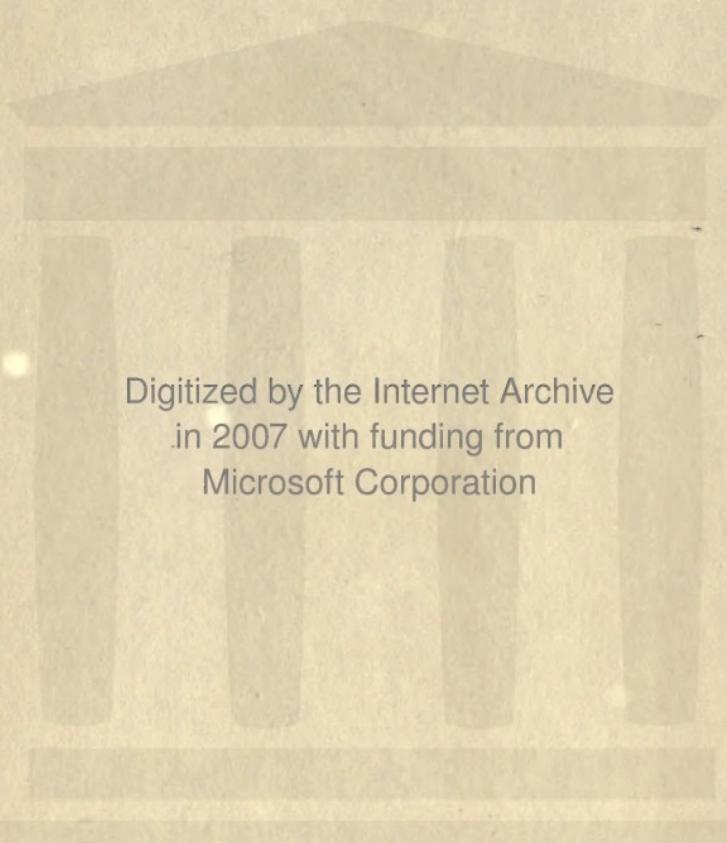




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ELEMENTARY EXERCISES

IN

GREEK PROSE COMPOSITION.

BY

HENRY MUSGRAVE WILKINS, M.A.

FELLOW OF MERTON COLLEGE, OXFORD.

SEVENTH EDITION.

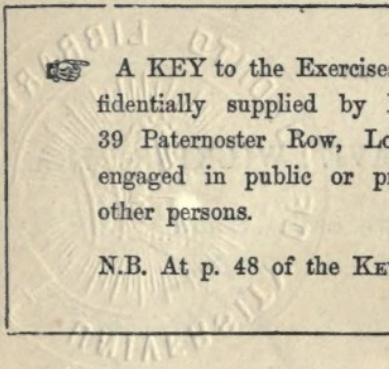


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1871.

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N.B. At p. 48 of the KEY, read φάναι for φαθι.

INTRODUCTION.

IN the first edition of this Book I had intended to connect the Rules with the Syntax in Bp. WORDSWORTH's Greek *Grammar*, which at that time stood high in scholastic favour. In the evolution of the subject, however, I found it essential to deviate continually from the Rules there given: and even to make several Chapters entirely independent of the Grammar. This freedom of treatment is, perhaps, the less to be regretted, as it seems now to be generally admitted that the Bishop's Syntax is not quite equal to his Accidence; and it is possible that it may be remodelled at no very distant date.

Since, however, the Syntax in question is still in general use, I have retained the partial connection which in former editions subsisted between it and this volume of Exercises, by continuing to cite the paragraphs of the Grammar at the head of every Rule which is grounded upon it.

In placing the Greek words uninflected beneath the corresponding English, I have followed the plan of Mr. ELLIS' deservedly popular Latin Exercises. By this system, not only *a* word—as in a Vocabulary—but *the* word, is suggested to the pupil; an assistance perhaps more

important in Greek, which presents so many difficulties to the beginner, than in Latin. It is useful, also, as displaying the order in which words are arranged in classic authors.

Although this Book is intended as an introduction to my ‘Manual of Greek Prose Composition,’ I have made no references to the latter work, so that the use of the one need not imply that of the other.

The Rules are intended not only to be *applied* in the Exercises, but—at the Tutor’s discretion—to be *learnt by heart*, and the Examples to be rendered into Greek, *vivâ voce*, after the Exercise is written and corrected. The *Observations* are designed to be read by the pupil, who may be questioned as to their contents, either orally or on paper. I have inserted them for the following reason. There are numerous details connected with Greek Syntax which boys ought to know; but which, if embodied in Rules, would very injuriously complicate an Exercise-Book, in which simplicity and perspicuity are of main importance. I am not aware that there is any Syntax within the reach of boys in the middle forms of Public Schools, containing detailed information of the kind which I have offered. The Grammars by Dr. DONALDSON, Mr. JELF, and Professor MADVIG, are rarely in the hands of any but the Sixth form.

None of the illustrations of the Rules are ‘made’; they are, without exception, extracts from classic authors—chiefly from Plato, the Orators, Xenophon, and Thucydides. Poetical structures are excluded. In a *very* few cases, lines have been quoted from the tragic poets; but

only where the construction is the same as that of prose
In a few instances, also, fragments of Aristophanes—
sermoni propiora—have been laid under contribution.

It is always desirable, that even an Elementary Exercise Book should be progressive in point of difficulty. This, I trust, I have secured—without altering my *plan*—by giving less literal, and more idiomatic English in the more advanced portions of the Work; as well as by suggesting less aid as to the construction of the Greek words, and involving more discretion on the pupil's part in the application of the Rules. The length of the Exercises has generally been determined by the comparative importance and range of each Rule.

I ought to add, that the use of this book does not imply any further aid on the pupil's part, than that which he derives from the Accidence and Syntax of his Grammar, and from a small Greek and English Lexicon. An English and Greek Lexicon—rarely in the hands of shell and under-fifth-form boys—will not be required.

MERTON COLLEGE, 1865.

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EXPLANATION OF TECHNICAL TERMS.

The following explanatory remarks are cited from the Author's 'Elementary Latin Exercises,' *mutatis mutandis* :—

A sentence in its simplest form has three members :—

1. *Subjectum*, the Subject ; that is, the person, thing, or notion, concerning which something is predicated or declared.

2. *Prædicatum*, the Predicate ; that which is predicated or declared concerning the Subject.

3. *Copula*, or the Link, which shows the connection between the Subject and its Predicate, and so constructs the sentence.

(1.) The Subject must be a Substantive, or an equivalent for a Substantive ; as *ἄνθρωπος*, a man ; *έγώ*, I ; *Γαλάτης*, a Gaul ; *ἀμαρτάνειν*, to err ; *σύ*, thou.

(2.) The Predicate, when distinct from the Copula, must be a Substantive, Adjective, Participle, or Adjectival Pronoun ; as *ζῶν*, an animal ; *νενικημένος*, conquered ; *ήμετέρος*, our : or a Preposition with its case (equivalent to a noun) ; as *ἄνευ ἀμαρτῶν*, without faults ; *ἀντὶ ὑπάτου*, a Proconsul.

(3.) The Copula, when distinct from the Predicate, is generally some finite form of the Verb *εἰμί*, I am.

Examples of Simple Sentences in which the three members are distinct :—

SUBJECT	COPULA	PREDICATE
1. <i>ἄνθρωποι</i> . . .	<i>εἰσι</i> . . .	<i>ζῶα</i>
Men . . .	are . . .	animals
2. <i>έγώ</i> . . .	<i>εἰμι</i> . . .	<i>θνητός</i>
I . . .	am . . .	mortal
3. <i>Οἱ Γαλάται</i> . . .	<i>ἡσαν</i> . . .	<i>νενικημένοι</i>
The Gauls . . .	were . . .	conquered
4. <i>ἀμαρτάνειν</i> . . .	<i>ἐστὶν</i> . . .	<i>ήμετέρον</i>
To err . . .	is . . .	our nature
5. <i>σύ</i> . . .	<i>εἰ</i> . . .	<i>ἄνθ' ὑπάτου</i>
Thou . . .	art . . .	Proconsul

But, in general, the Predicate and Copula are blended together in one finite Predicative Verb, which is then called the Predicate: as—

SUBJECT	PREDICATE
ἴγὼ . . .	μανθάνω
I . . .	learn (am learning)
ἄνθρωποι . . .	πνέουσι
Men . . .	breathe (are breathing)

Obs. 1. When an Adjective qualifies a Substantive without being joined to it by a Copula, it is said (*attribui*, *attributum esse*) to be an Attributive or Epithet. Thus, in the sentence, ἀνὴρ ἄγαθὸς ἵπαινεῖτοι (a good man is praised), ἄγαθὸς is an Epithet; but in δ ἀνὴρ ἄγαθός ἴστι (the man is good), ἄγαθος is the Predicate.

Obs. 2. The Infinitive, Participles, Gerunds, and Supines, are called *Verbum Infinitum*: all the other forms of the Verb, any of which can make a complete sentence, are called *Verbum Finitum*.

Obs. 3. *Objectum*, the Object, is that person or thing upon which an action is directed: as οἱ γονεῖς φίλοισι τὰ τέκνα, where τὰ τέκνα is the Object. Sometimes there are two Objects, a nearer and a more remote: as, δ πατὴρ τῷ νἱῷ βιβλίον δίδωσι; where βιβλίον is the nearer Object, νἱῷ the more remote.

Obs. 4. *Copulative* Verbs are those which *couple* a Subject and a Nominal Predicate. Of these Verbs εἰμὶ is the chief: but others also have a Copulative use, as γίγνομαι, φῦμι, πέλω, κυοῶ, υπάρχω, τυγχάνω, ἀκούω, κλύω, δοκῶ, φαίνομαι· and Passive Verbs of *making*, *naming*, *declaring*, *choosing*, *thinking*, *finding*, etc.: as καθίσταμαι, ποιοῦμαι, καλοῦμαι, δημοφάζομαι, λέγομαι, ἀποδείκνυμαι, κηρύσσομαι, νομίζομαι, κρίνομαι, ὁμολογοῦμαι, γνωρίζομαι, εὑρίσκομαι, ἀποφαίνομαι, δηλοῦμαι, δῆλός είμι, παρέχομαι, κ.τ.λ.

DIRECTIONS FOR USE.

English words enclosed in brackets are not intended to be translated into Greek; e.g. From many (sources) : *ἐκ πολλῶν*.

Except when the abbreviation, *lit.*, meaning *literally*, is prefixed; e.g. Three or four years ago (*lit.* this third or fourth year).

ELEMENTARY EXERCISES

IN

GREEK PROSE COMPOSITION.



THE ARTICLE.*

THE Article is prefixed to Nouns—I. To individualise and to define. II. To mark emphasis or distinction. III. To express irony.

I.

(a) Thus it is used to specify the subject of a recent allusion.

1. We serve the gods, whatever *the* gods may be: *δοντεύω θεός* [dat.], *օστις ποτ’ εἰμὶ* [pres. indic.] *θεός*.

2. Then they constructed an embankment towards the city;—and the Platæans saw *the* embankment rising: *ἐπειτα χῶμα χέω πρὸς ὁ πόλις* [accus.], *ο δὲ Πλαταιεὺς ὡρῷ χῶμα αἴρω* [pres. pass. partic.].

3. A great flame arose; but rain falling from heaven quenched *the* flame: *καὶ γίγνομαι φλὸξ μέγας ὕδωρ δὲ ἐξ οὐρανὸς γίγνομαι* [2 aor. partic.], *σβέννυμι φλόξ*.

* N.B. In the following Exercises, the Article is omitted in the uninflected Greek words, wherever the stress of the rule falls; and this is generally marked by italicising the words in the corresponding English.

(β) When anything is defined as all that is possible or requisite under certain circumstances; as holding a definite proportion to something else; or as lying within a definite sphere.

1. You ought then to have taken the *requisite* pledges: δεῖν [*imperf.*] ἐνέχυρον τότε λαμβάνω [2 *aor. act.*].

2. He sends forward Xenophon with the horses to the army; *i. e.* all that were required or available: Ξενοφῶν προπέμπω ἵππος [dat.] ἐπὶ ὁ στράτευμα [accus.].

3. We contributed ships hardly fewer than *two-thirds* to the four hundred (*which formed the whole fleet*): παρέχω [aor. mid.] ναῦς ἐσ τετρακόσιος δλίγος [dat.] ἐλάσσων δύο μοῖρα [gen.].

4. For he is still an infant, and not skilled in the chicaneries common here: *νηπύτιος γὰρ εἴμ' ἔτι, καὶ κρεμάθρα* [gen.] *οὐ τρίβων ὁ* [*agreeing with κρεμάθρα*] *ἐνθάδε.*

(γ) Hence, too, its use with cardinal numerals—to define the number accurately—and with distributives.

1. *Twenty* years in a woman, and *thirty* in a man, is the average period of maturity: μέτριος χρόνος ἀκμὴ εἰκοσιν ἔτος γυνή [dat.], ἀνὴρ δὲ τριάκοντα.

2. When he died, he was about *fifty* years of age: εἰμὶ δέ, ὅτε τελευτάω, ἀμφὶ πεντήκοντα ἔτος.

3. There were about *eighty* battalions of Hoplites: γίγνομαι [2 *aor.*] λόχος ὁ ὄπλιτης ἀμφὶ ὅγδοήκοντα.

4. The Greeks have three fleets; and if you allow *two* of these to combine together, you will have to contend with the Corcyreans and the Peloponnesians at once: τρεῖς μέν εἱμι ὁ "Ελλην [dat.] ναυτικὸν· οὗτος δ' εἰ περιόπτομαι δύο ἐσ ὁ αὐτὸς [neut.] ἔρχομαι [2 *aor.*], Κερκυραῖος [dat.] καὶ Πελοποννήσιος ἄμα ναυμαχέω.

5. He pays a clear obol a day for each slave: ὀβολὸς ἀτελῆς ἔκαστος [gen.] ἀιδράποδον ἡμέρα [gen.] ἀποδίδωμι.

6. He gives *every* soldier three Persian coins *a month*:
 τρεῖς ἡμιδαρεικὸν μῆν [gen.] στρατιώτης δίδωμι.

II.

The article is used to emphasise or to distinguish: as, ὁ ἄνθρωπος, the *particular* man, as distinguished from other men: οἱ ἄνθρωποι, men *as a class*, distinguished from other animals.

(α) Thus it is used of things or persons well-known, notorious, or familiar.

1. Themistocles answered *the* Seriphian who reviled him (*alluding to a well-known story*): Σερίφιος [dat.] λοιδοροῦμαι [pres. partic.] ἀποκρίνομαι ὁ Θεμιστοκλῆς.

2. It is clear that Lysias was entertaining you with *those* speeches of *his*: δῆλος [neut.] ὅτι λόγος [gen.] ὑμεῖς [accus.] Λυσίας ἔστιασ.

3. Concerning which, Anaxagoras delivered *that* long speech: ὃς [gen.] πέρι πολὺς λόγος ποιοῦμαι Ἀναξαγόρας.

4. Xerxes having subsequently collected *that* innumerable army, advanced against Greece: ἐπειτα Ξέρξης ὕστερον ἀγείρω ἀναρίθμητος στρατιὰ ἔρχομαι ἐπὶ ὁ Ἑλλὰς [accus.].

(β) So also it is used to mark an opposition, and dropped when no opposition is intended: *e. g.* in Xenophon we variously find οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ, and οἱ στρατηγοὶ καὶ λοχαγοί.

1. On this, they came down, both women, children, and old men; but *the* younger men bivouacked in the villages at the foot of the mountain: ἐξ οὗτος [gen.] καταβαίνω καὶ γυνὴ καὶ παῖς καὶ πρεσβύτερος· νεώτερος δὲ ἐν ὁ κώμῃ ὑπὸ ὁ ὄρος [accus.] αὐλίζομαι.

2. The others were engaged about their supplies, while *the* generals and lieutenants met: ὁ μὲν ἄλλος περὶ ὁ

ἐπιτήδειος [neut. plur. accus.] *εἰμί, στρατηγὸς δὲ καὶ λοχαγὸς συνέρχομαι.*

Obs. 1. The article is, however, sometimes dropped even in opposition. Thus Plato variously writes: *τά τε ὅσια καὶ μὴ—Euthyphron, 15, E.*; and *τά τε εὐσεβῆ καὶ ὅσια καὶ τὰ μή—Ib. 12, E.* In poetry, metrical exigencies often occasion this omission of the Article; as, *καὶ τῶν ἀλόντων καὶ κρατησάντων.—Æsch. Agam. 313.* So that it is not necessary to understand *ὁ πρῶτος καὶ τελευταῖος δραμών, Agam. 303,* as implying one and the same torch-bearer. See Prof. CONINGTON *in loco.*

2. When one or more ideas or expressions are included within another more general idea or expression, the Article is dropped before the words thus included within another more general phrase or conception: as, *τῶν παραλειπομένων καὶ μὴ καλῶς δημιουργθέντων ή μὴ καλῶς φύντων ὁξύτατ' ἄν αἰσθάνοιτο.—PLATO, Rep. 401, E.* ‘He would keenly appreciate the defects, whether failures of art, or misgrowths of nature.’

III.

The article is also used as a vehicle of irony.

N.B. In this exercise the Article is inserted, to avoid obscurity.

Z 1. Of your favourite Venus I take a long farewell: *ὁ σὸς δὲ Κύπρις* [accus.] *πολὺς* [neut. plur.] *ἔγώ χαίρω* [infin.] *λέγω.*

Z 2. That excessive care of the body which extends beyond gymnastics, is harassing both in domestic business and in military expeditions: *ὅ γε περαιτέρω γυμναστικὴ* [gen.] *ὅ περιττὸς οὗτος ἐπιμέλεια ὁ σῶμα καὶ πρὸς οἰκονομίᾳ* [accus.] *καὶ πρὸς στρατείᾳ δύσκολος.*

3. And will you assert, that in doing this you are acting

justly—*you*, who have a genuine regard for virtue? *καὶ σύ φημι οὗτος ποιῶ* [partic. pres.] *δίκαιος* [neut. plur.] *πράττω—ό ὁ ἀλήθεια* [dat.] *ό ἀρετὴ* [gen.] *ἐπιμέλομαι* [partic. pres.];

4. On the contrary, you will find that all are willing to aid me, *the corrupter*, *the worker of evil* to their own relatives, as Meletus and Anytus say: *ἀλλὰ εὐρίσκω πᾶς ἐγώ* [dat.] *βοηθῶ ἑτοῖμος** *ό διαφθείρων, ο κακὸς* [neut. plur.] *ἐργαζόμενος ο οἰκεῖος* [accus.] *αὐτός, ως φημι Μέλητος καὶ Ἀνυτός.*

IV.

Material Nouns, as they imply no idea of *individuality*, only take the Article when the subject is represented as *particularised* in the speaker's mind; as, *τοῦ οἴνου πίνειν*, ‘to drink *the wine*:’ meaning, for instance, the wine on the table; or when the whole extent of the notion is signified; as, *τὸ γάλα ἔστι λευκὸν*, ‘milk (*i.e.* all milk) is white.’

+ 1. There was also in the houses wheat, and barley, and beans, and barley wine in cups: *εἰμὶ δὲ καὶ ἐν οἱοίκια πυρὸς καὶ κριθῆ καὶ ὅσπριον καὶ οἶνος κρίθινος ἐν κρατήρι.*

+ 2. In the consecrated district are meadows and groves and mountains full of trees, sufficient to feed boars,† and goats, and sheep and horses: *ἔνειμι δὲ ἐν οἱερῷ τόπῳ καὶ λειμῶν καὶ ἄλσος καὶ ὄρος δένδρον μεστός, ἵκανος καὶ σῦς καὶ αἴξ καὶ οἴς τρέφω καὶ ὥππος.*

3. In this dance no part (*lit. nothing*) of the body was idle; but at the same time both *neck* and *legs* and *hands* were being exercised: *οὐδεὶς ἄργός εἰμι ο σῶμα ἐν ο ὅρχησις, ἀλλ' ἄμα καὶ τράχηλος καὶ σκέλος καὶ χεὶρ γυμνάζομαι.*

4. It was not lawful for one supping to pick out the

* Generally used without *εἰμι*.

† This and the following words are of course *collective Nouns*.

head of the *radish*, nor to snatch *dill* from older men, nor *parsley*: οὐκ ἔξεστι [imperf.] αἴρονται [2 aor.] δευπνέω [partic. pres. accus.] κεφάλαιον ῥαφανίς, οὐδὲ ἄνηθον ἀπὸ ὁ πρεσβύτερος ἀρπάζω, οὐδὲ σέλινον.

Obs. 1. In the same way the Article when used with abstract terms, either particularises the notion in each case—as, ἡ σωφροσύνη καὶ ἡ ἀνδρεία καὶ ἡ δικαιοσύνη (*Phædo*, 69, C.), where emphasis is laid by the use of the Article on each term—or gives it a *collective* force, so that the notion is taken in its widest sense; as ἡ φιλοσοφία—a term embracing all that falls within the scope of philosophy. On the other hand, when the notion is simply and generally expressed, the Article is not used; thus we find in Plato, *ἰατρική* and *πολιτική*, as well as ἡ *ἰατρική*, ἡ *πολιτική*, according to the more or less definite scope of the writer's meaning. So, also, in the *Gorgias*, we find *γραφική καὶ ἀνδριαντοποιία* (450, D.). But, as we might expect, when one art or science is opposed to another, the Article is used. See STALLBAUM, *Plato, Lysis*, 219, A.

2. The Article is also sometimes omitted with *collective* Nouns, though they are spoken of as *individuals*, or as parts of a class. This happens with words in every-day use: *e.g.* *πατήρ*, *μήτηρ*, *νιός*, *παῖδες*, *γυνή*, *ἀδελφός*, *γονεῖς*, *θεός*, *ἄνθρωπος*, *ἀνήρ*, *πατρίς*, *πόλις*, *ἄγρος*, *κ. τ. λ.* PLATO, *Rep.* 378, D., writes: "Ἡρας δὲ δεσμοὺς ὑπὸ νιεὸς καὶ Ἡφαίστου ρίψεις ὑπὸ πατρός." 'Such stories as the chaining of Hera by *her* son, and the flinging of Vulcan out of heaven by *his* father.' Many similar instances are given by STALLBAUM, *Plato, Rep.*, Index, *Articulus*. The Article is also dropped when the *collective* Noun is used as a *proper name*; as "*Ηλιος*, *Γῆ*" also with *βασιλεύς*, when specially denoting the king of Persia (DEMOSTH., pp. 1185, 20, 169, 4). Also in phrases where the *collective* Noun has an *abstract* or *indefinite* force. PLATO, Legg. 948, C.: οὐχ

ἡγοῦνται θεούς, ‘they disbelieve in gods,’ opposed to *τοὺς θεοὺς ἡγοῦνται*, ‘to own the gods’ who are generally owned (HERM. *Eur. Hec.* 781; PLATO, *Cratylus*, 397, C.). Cf. *τοὺς φίλους ποιεῖσθαι*, ‘to make the friends one does make’ (SOPH. *Antig.* 190).

V.

Consistently with what has already been said, we find that Proper Names do not usually take the Article, unless for the sake of particularising them, either as the names of great men, or as having been already mentioned. Thus, in the first of the following examples, Ephialtes and Pericles do not take the Article, because they had not been mentioned previously, and are only incidentally alluded to as agents in the development of Athenian democracy. In the second example, Peithias does not take the Article, because his name is recorded for the first time; but in the third and fourth examples, which belong to the same passage, the Article is prefixed, in order to define Peithias as the person already referred to.

- + 1. Ephialtes and Pericles cut down the senate in the Areopagus: ὁ ἐν Ἀρειος πάγος βουλῇ Ἐφιάλτης κολούω [I aor. act.] καὶ Περικλῆς.
- + 2. There was (one) Peithias, a voluntary consul of the Athenians; and he was at the head of the popular party: εἰμὶ γὰρ Πειθίας ἐθελοπρόξενος ὁ Ἀθηναῖος, καὶ ὁ δῆμος [gen.] προίστημι [pluperf.].
- 3. Peithias persuades them to enforce the law: Πειθίας πειθώ ὥστε ὁ νόμος [dat.] χρῶμαι [I aor. infin.].
- 4. They kill Peithias, and others both of the senators and private citizens: Πειθίας τε κτείνω, καὶ ἄλλος ὁ τε βουλευτὴς καὶ ὁ ἴδιωτης.

VI.

But when a descriptive term is placed in apposition to

the proper name, the Article is attached to the descriptive term, not to the proper name, unless it has been mentioned before, or especial emphasis is to be laid upon it.

+ 1. Crœsus, *the king of the Lydians*, destroyed a great monarchy : *Κροῖσος ὁ Λῦδος βασιλεὺς μέγας ἀρχὴ καταλύω*.

+ 2. Philolaus *the Corinthian* was a lawgiver to the Thebans : *Φιλόλαος Κορίνθιος νομοθέτης γίγνομαι Θηβαῖος*.

3. On the following day, all the soldiers met; Agasias *the Stymphalian* brought them together : *ὁ δ' ὑστεραῖος [dat. fem.] συνέρχομαι ὁ στρατιώτης πᾶς· συνάγειν δὲ αὐτὸς Ἀγασίας Στυμφάλιος*.

4. But Silanus *of Ambracia* had already run away, having hired a ship : *Σιλανὸς δὲ Ἄμβρακιώτης ἦδη ἀποδι-δράσκω, πλοῖον μισθοῦσθαι [I aor. mid.]*.

Obs. The names of rivers, hills, countries, lakes, isles, cities, forts, etc., are generally prefixed to the generic or descriptive term, and preceded by the Article; as, *ὁ Ἄλυς ποταμός, τὸ Σούνιον ἄκρον, ἡ Θεσπρωτὶς γῆ, ἡ Δῆλος νῆσος, ἡ Βόλβη λίμνη, ἡ Μένδη πόλις*. If they differ in gender, they sometimes both take the Article; as, *ἡ Λή-κυθος τὸ φρούριον* (KENNEDY, *Gr. Gr.*).

VII.

The Article often has the force of a Possessive Pronoun, when no ambiguity arises from its use.

1. The horse receives *his* rider on *his* back : *ὁ ἵππος ἐπὶ νῶτος [accus.] δέχομαι ἀναβάτης*.

2. He will burn *their* villages and *their* corn, and they will die from hunger : *κατακάω κώμη καὶ σῖτος καὶ ὁ λιμὸς [dat.] ἀπόλλυμι [fut. mid.]*.

3. He writes this explicitly in *his* letters: and does not write these things, yet fail to carry them out in *his*

actions : Διαρρήθην μὲν ἐν ἐπιστολῇ γράφω οὗτος· καὶ οὐ γράφω μὲν οὗτος, ἔργον δ' οὐ ποιῶ.

4. He sends *his* slaves to direct the games : δοῦλος ἀγωναθετήσων (*agreeing with slaves*) πέμπω.

But whenever there is any change of person or of the subject of the proposition—*i. e.* whenever, for instance, *mine* is opposed to *yours*—the pronouns must be used.

VIII.

The *subject* is distinguished from the *predicate* by having the Article prefixed to it. In this respect the Greek has a great advantage over the Latin language, in which the subject can only be distinguished from the predicate by the context, *e.g.* ‘*Nobilitas sola est atque unica virtus.*’ So far as Syntax is concerned, either *nobilitas* or *virtus* may be the subject: whereas in Greek, we should say, Μόνη ἡ ἀρετή ἔστιν εὐγένεια.

1. Superstition would seem to be cowardice with reference to the supernatural: δεισιδαιμονία δοκῶ [I aor. act. opt.] ἄν εἰμι δειλία πρὸς ὁ δαιμόνιος [neut. acc.].

2. All atrabilious men [are] clever : Πᾶς μελαγχολικὸς περιττός.

3. To the free, shame for their disasters is the strongest incentive : ὁ ἐλεύθερος μέγας ἀνάγκη ὑπὲρ ὁ [gen.] πρᾶγμα αἰσχύνη εἰμι.

4. All these territories are prizes of war : οὗτός εἰμι ἃπας χωρίον ἀθλον ὁ πόλεμος.

IX.

The subject, however, may dispense with the Article in *reciprocating* propositions; *i. e.* in propositions capable of simple conversion, when the predicate and the subject are coextensive.

1. Thus temperance cannot be modesty: *οὐτω σωφροσύνη οὐκ ἀν εἰμι [opt.] αἰδώς.*

2. Man is the measure of all things: *πᾶς χρῆμα μέτρον ἄνθρωπος.*

3. Mildness is a mean as regards anger: *πραότης εἰμὶ μεσότης περὶ ὄργη [accus.]*

Obs. The subject takes the Article, because it is regarded *definitely*, and, as it were, *individually*, by the speaker, and so becomes a particular instead of a general notion; while the predicate is the expression of a class in which the subject is contained, and has therefore no individuality. Sometimes, however, though rarely, the predicate takes the Article, where it is used in a definite sense: *Herod.* v. 77: *οἱ δὲ ἵπποβόται ἐκαλέοντο οἱ παχέες.* ‘the rich have the [definite] name of the *ἵπποβόται*.’ See STALLB. on *Gorgias*, 491, E.: *Toὺς ἡλιθίους λέγεις τοὺς σώφρονας.*

X.

If the Noun has an Article with an attributive, the Article must immediately precede the attributive, as

οἱ μέγας βασιλεύς	}	‘the great king.’
βασιλεὺς οἱ μέγας		
οἱ βασιλεὺς οἱ μέγας		

1. He deceived the infatuated Olynthians: *ταλαιπωρος Ολύνθιος ἔξαπατάν [1 aor.]*.

2. The Greeks were twice preserved from the greatest danger: *οἱ Ἑλλην δὶς ἐκ μέγας κίνδυνος σώζω.*

3. They ceased constructing the large building: *μέγας οἰκοδόμημα παύομαι [1 aor. mid.] ἐργάζομαι [partic.]*

4. Having recovered their own dead they dispersed: *νεκρὸς ἑαυτοῦ [gen. plur.] ἀναψεῦν [2 aor. mid.] διαλύειν [1 aor. pass.]*.

5. Neither of the Grecian armies perceived the battle:

Ἐλληνικὸν στρατόπεδον οὐδέτερον αἰσθάνομαι ὁ [gen.] μάχη.

6. I will remind you of the dangers of your ancestors : ἀναμνάω ὑμεῖς ὁ κίνδυνος [accus.] πρόγονος ὑμέτερος.

7. Solon of old was the people's friend by nature: Σόλων παλαιός εἴμι φιλόδημος ὁ φύσις [accus. of relation].

XI.

If the position of the Article is altered, it is changed from an attributive into a predicate, as

ὁ βασιλεὺς μέγας } μέγας ὁ βασιλεύς } ‘the king is great.’

1. The girl's eyes are beautiful; *lit.* the girl has her eyes beautiful: ὁ κόρη καλὸς ἔχω ὀφθαλμός.

2. We will extend our speeches to a greater length; *lit.* longer: λόγος μακρὸς μηκὺνω.

3. He rejoiced in the wealth of the citizens: Ἡδομαι ἐπὶ πλούσιος [dat.] πολίτης.

4. Afterwards they recovered their dead under a truce: Τοτερον νεκρὸς ὑπόσπονδος κομίζομαι [aor. mid.].

5. They let go the beam by loosening the chains; *lit.* with the chains loose: Ἀφίημι ὁ δοκὸς χαλαρὸς ἄλυσις [dat.].

6. They raised the wall high: Αἴρω τεῖχος ὑψηλός.

XII.

The following words, however, are usually thus arranged:

οὗτοι	οἱ ἄνθρωποι, or οἱ ἄνθρωποι	οὗτοι
οἵδε		οἵδε
ἐκεῖνοι		ἐκεῖνοι
ἐκάτεροι		ἐκάτεροι
ἀμφότεροι		ἀμφότεροι
ἄμφω		ἄμφω
αὐτοί		αὐτοί
ἐκαστος		ἐκαστος

1. It is needful that some should be on either flank, and that others should guard the rear: *χρή τις μὲν ἐπὶ πλευρὰ ἑκάτερος* [plur. gen.] *εἰμί, τις δὲ ὀπισθοφυλακῶ.*

2. With this army Cnemus began to march: *οὗτος στρατὸς* [dat.] *πορεύομαι* [imperf.] *Κνῆμος.*

3. Then indeed about that time he signals: *τότε δὴ κατὰ καιρὸς* [acc.] *οὗτος σημαίνω.*

4. They established their blockades at both the harbours: *ό ἔφορμος ἐπὶ ἀμφότερος* [dat.] *λιμὴν ποιεῦσθαι* [imperf. mid.].

5. But when day dawned, each general led his own division against the village: *ἐπεὶ δὲ φῶς γίγνομαι, ἄγω ἑκαστος στρατηγὸς ο ἑαυτοῦ λόχος ἐπὶ ο κώμη* [acc.].

Obs. 1. The Article is, however, omitted when *οὗτος* acts as the subject, and the Substantive as the predicate, as *αὕτη τούτου αἴτια*, ‘this is the cause thereof’ (*Protag.* 323). *αὕτη—αὐτῷ οδός ἐστιν* (*Gorg.* 510, D.).

2. *Aὐτός*, with the Article *prefixed*, signifies *the same*; as *ο αὐτός* [or *αὐτός*] *λόγος· τοῦ αὐτοῦ* [or *ταύτον*] *λόγου.*

3. The oblique, but not the nominative, cases of *αὐτός* may be used for demonstratives: as *αὐτοῦ*, *αὐτῆς*=*eius*; *αὐτῶν*=*eorum*.

XIII.

The sense of many words is completely altered if the Article is prefixed to them; as *ἄλλοι*, ‘others’; *οι ἄλλοι*, ‘the rest.’ “*Ἐτεροι*=‘other men’; *οι ἔτεροι*=‘the other of the two parties.’ *πολλοὶ*=‘many’; *οι πολλοὶ*=‘the majority.’ *ὀλίγοι*=‘a few’; *οι ὀλίγοι*=‘the oligarchy.’ *πλείους*=‘plures’; *οι πλείους*=‘plurimi’; *τὰ πολλά*, adverbially in most cases, ‘generally’; *πολλά*, ‘often.’

1. The majority of the Macedonians are ill disposed towards Philip: *πολὺς ὁ Μακεδὼν κακῶς διάκειμαι πρὸς ὁ* [acc.] *Φίλιππος.*

2. In Elis the oligarchy do not all share in the highest offices: *ἐν Ἑλισ ὁ μέγας* [gen.] *ἀρχὴ οὐ μετέχω ὀλίγος πᾶς.*

3. We generally used to spend the day with him: *πολὺς* [neut. plur.] *διημερεύω μετὰ αὐτός* [gen.].

4. They often called to mind their past sufferings: *πολὺς ὁ παρεληλυθὼς* [gen.] *πόνος μνημονεύειν.*

5. But the soldiers, both those on the spot, and the rest, having heard, applauded: *ὁ δὲ στρατιώτης, ὁ τε αὐτοῦ* [adverbial], *καὶ ἄλλος, ἀκούω ἐπαινῶ.*

6. They are few opposed to many: *ὁλίγος γίγνομαι πρὸς πολὺς* [acc.].

7. And Xenophon said: ‘I have two men.’—Now the one refused to tell: and as he uttered nothing serviceable, he was cut down in sight of the other: *lit.* the other seeing: *ὁ δὲ Ξενοφῶν λέγω· Ἄλλ’ ἔγὼ ἔχω δύο ἀνήρ.*—*Ἐτερος μὲν οὖν οὐ φημί. ἐπεὶ δὲ οὐδεὶς ὡφέλιμος λέγω* [imperf. indic.], *ὄρων ἐτερος* [gen. absolute] *κατασφάττω* [2 aor. pass.].

XIV.

Pâs is used with the Article in the following collocations: 1. *ἡ πᾶσα εὐδαιμονία*, ‘the whole of happiness’ (*Gorg.* 470, E.); 2. *πᾶσι τοῖς κριταῖς*, ‘to all the judges’; 3. *καὶ τοῖς θεαταῖς πᾶσι*, ‘and to the spectators without exception’ (*Aves*, 444); 4. *νῆσοι αἱ πᾶσαι*, ‘ships in all’ (*Thuc.* vii. 60).

1. One hundred and ten ships in all were manned: *Ξυμπληρόω ναῦς πᾶς δέκα καὶ ἑκατόν.*

2. Darius reigned thirty-six years in all: *Δαρεῖος βασιλεύω πᾶς ἔτος ἔξι τε καὶ τριάκοντα.*

3. They thought it would be a glorious trophy to themselves, to capture the whole camp of the Athenians: *νομίζω καλὸς ἀγώνισμα σφεῖς εἰμὶ [infin.] αἱρέω στρατόπεδον ἄπας ὁ Ἀθηναῖος.*

4. The whole of heaven is spherical: *πᾶς οὐρανὸς σφαιροειδής εἰμι.*

5. All pleasures relating to the body involve this: *πᾶς περὶ ὁ [acc.] σῶμα ἥδονὴ ἔχω οὗτος.*

6. For there was no grass, nor a single tree either;* but the whole country was bare: *οὐ γάρ εἰμι χόρτος, οὐδὲ ἄλλος οὐδὲ δένδρον, ἀλλὰ ψιλός εἰμι ἄπας χώρα.*

XV.

The Article was originally rather a Pronoun than an Article; and even among the Attic writers it retains its demonstrative and relative force.

(a) *Demonstrative.* In this sense it is common in Herodotus and the Attic poets; and even in Attic prose it occurs in the following cases:—

1. *οἱ μὲν—οἱ δέ*, ‘the one party—the other party’; ‘some here—some there’; ‘the former—the latter’: *τῇ μὲν—τῇ δέ*, ‘partim—partim’: *τὰ μὲν—τὰ δέ*, ‘sometimes—sometimes,’ etc.

2. *τὸν καὶ τόν, τὸ καὶ τό*, ‘the one or the other, this or that’; *τὰ καὶ τά*, ‘different things, good or evil.’

3. Before a relative clause, introduced by *ὅς*, *ὅσος*, or *ὅλος*, especially in Plato; as, *τῶν ὅσοι*, ‘as many of these.’

4. *τό*, ‘therefore’; *τὸ δέ* (*at the beginning of a clause*), ‘whereas’; especially in Plato. ‘*Ἐκ τοῦ*, ‘hence’; *ἐν τοῖς πρῶτοι*, ‘primi omnium.’

* *ἄλλος* here = *præterea*.

1. The* one party remained on the spot, while the other made a truce: ὁ μὲν κατὰ χώρα [acc.] γέγνομαι, ὁ δὲ σπένδομαι.

2. On one side we shall find the mountain pathless, on the other accessible: ὁ μὲν ἄνοδος, ὁ δὲ εὔδος εύρισκω ὁ ὅρος.

3. From many (sources); sometimes (from) fountains, sometimes (from) torrents: ἐκ πολὺς [gen. plur.], ὁ μὲν πηγή, ὁ δὲ χείμαρρος.

4. It was needful to do this and that, and not to do that and the other: δεῖν ὁ καὶ ὁ ποιῶ, καὶ ὁ καὶ ὁ μὴ ποιῶ. If he had done this or that, he would not have died: εἰ ὁ καὶ ὁ ποιῶ [1 aor. act. indic.], οὐκ ἀν ἀποθνήσκω [2 aor. indic.].

5. Whenever any one of those who have been esteemed especially brave, dies from old age: ὅταν τις γῆρας [dat.] τελευτάω [1 aor. act. subj.] ὁ ὥστος ἀν διαφερόντως ἀγαθὸς κρίνω [aor. pass. subj.].

6. I will produce as witnesses these men, and that man who declared that he was the master of the slave: καὶ οὗτος καὶ ὁ ὡς φῆμι δεσπότης [nom.] ὁ δοῦλός εἰμι, μάρτυς παρέχω [fut. mid.].

7. On this account, then, we must consider: ὁ τοι σκέπτομαι [verbal adj. in τέος].

8. The Athenians were the first who laid aside their swords: ἐν ὁ πρῶτος ὁ Ἀθηναῖος ὁ σιδηρος [singular] κατατίθημι [aor. mid.].

(β) The relative sense of the Article passed from Homer into Ionic and Doric composition, and into the dialect of Attic tragedy, where, however, it is used only in the oblique cases—chiefly, it seems, to avoid

* I have here, as in Rule III., inserted the Article, where the stress of the rule falls, to avoid obscurity. So also in the following exercise.

an hiatus, and to lengthen by position a final short syllable of the preceding word; *σόφισμα τῷ νιν αὐτίκ' αἰρήσειν δοκῶ*. ‘a stratagem whereby I believe I shall catch him’: ἐχθρὸς γὰρ ἀνὴρ ἀνδρὶ τῷ ξυστίσεται. ‘the hero is a foe to the man with whom he will contend.’ But it is not admitted into Attic comedy and prose.

XVI.

§ 117. The neuter Article, *τό*, may be prefixed to any term or clause, to show that the term or clause itself is signified; as, *τὸ ἀνθρωπός*, ‘the word *ἀνθρωπός*.’

1. You, Athenians; and when I say ‘*you*,’ I mean the state: *ὑμεῖς*, ὡς ἀνὴρ Ἀθηναῖος. ὁ δὲ *ὑμεῖς* ὅταν εἴπειν, ὁ πόλις λέγω.

2. One thing still remains, if we could persuade you that it is right to dismiss us: *εἰς* [neuter] ἔτι λείπομαι, ὁ ἦν πείθω *ὑμεῖς*, ὡς χρὴ *ἡμεῖς* ἀφίημι.

3. It seems to be well said, that the gods are they who care for us: *δοκεῖν εῦ λέγομαι*, ὁ θεός εἰμι *ἡμεῖς* [gen.] ὁ ἐπιμελούμενος.

4. This has been decided by us, not to let you go: *δοκεῖν* [perf. pass.] *ἡμεῖς* [dat.] *οὐτος*, ὁ συ μὴ μεθίημι.

XVII.

The construction with the Article and Participle, as ὁ διδάσκων, ‘he who teaches,’ is far more common in Greek than that with the Relative and finite Verb (*ος διδάσκει*).

1. He who labours most and serves the commonweal, this man is held worthy of the greatest (rewards): ὁ πονῶ πολὺς [neut. plur. adverbially] καὶ ὡφελεῖν ὁ κοινός [neuter, acc.] *οὐτος* καὶ *μέγας ἀξιώ*.

2. It is very difficult to find those who will be willing to remain: *μάλα χαλεπὸς εὐρίσκω* [aor.] ὁ ἐθέλω [fut. partic.] *μένω*.

3. We have many who readily join in the contest: *πολὺς ἔχω ὁ ἑτοίμως συναγωνίζομαι*.

4. He has power which will outrage and enslave all the Greeks: *δύναμις ἔχω ὁ ἀδικῶ* [fut. partic.] *καὶ καταδουλοῦμαι* [fut. mid. partic.] *πᾶς ὁ Ἑλλην*.

5. There is need of a man who will be able to learn: *δεῖν ἀνὴρ* [gen.] ὁ δύναμαι [fut. partic.] *μανθάνω*.

Obs. 1. The idiomatic usages of the Article are numerous; *e. g.* ὁ Διός, ‘the son of Jove’; *οἱ ἀμφὶ Πλάτωνα*, ‘the followers of Plato’; ὁ πρὸ τοῦ χρόνος, ‘a former æra’; *τὸ πρῶτον*, ‘in the first place’; *τὸ τοῦ Σοφοκλέους*, ‘as Sophocles said’ (*PLATO, Rep.* 329, C.); *οἱ καθ' ἡμᾶς*, ‘our cotemporaries’; *τὸ ὄπλιτικόν*, ‘the heavy infantry’; *τὰ Τρωϊκά*, ‘the Trojan war’; *τὰ ἔξω*, ‘foreign affairs.’ The neuter Article with the gen. of the Substantive serves either for amplification or brevity; *e. g.* *τὰ τῆς πόλεως*, ‘state affairs’; *τὸ τῶν παρόντων*, ‘present interests’ (*PLATO, Gorg.* 458, B.); *τὰ τῶν Ἐλλήνων*, ‘the condition of Greece’ (*DEM. 122, 45*); *τὰ τῶν φθιτῶν*, ‘honours due to the dead’ (*EUR. Supp.* 78); *τὰ τῶν θεῶν*, ‘the dispensations of heaven’ (*Phœn.* 382); *τὸ τῶν χρημάτων*, ‘money matters’ (*DEM. 47, 28*).

2. The English ‘a’ should be translated by *τίς*, when a particular person or thing is meant, though not named; in other words, whenever one might substitute ‘a certain’ for ‘a.’

SYNTAX OF NOUNS.

I.

§ 124. Neuter Adjectives and Participles, with the Article prefixed, frequently play the part of Substantives, especially where the *quality* of a thing is signified; as, *τὸ εὐτυχές*, ‘luck’; *τὸ θαρσοῦν*, ‘confidence’; *τὸ ἐπιθυμοῦν*, ‘desire.’

1. They were not robbed of *their longing* for the voyage by the troublesomeness of the preparation: ὁ ἐπιθυμῶ ὁ πλοῦς [gen.] οὐκ ἔξαιρέω [1 aor. pass. with accus.] ὑπὸ ὁ ὄχλωδης [gen.] ὁ παρασκευή.

2. You say that the *interest* of the stronger constitutes right (*lit.* is just): ὁ συμφέρω [partic.] ὁ κρείττων φημὶ δίκαιός είμι [infin.].

3. These things are hostile to *compactness* of frame: ὁ συνιστημι [partic. perf. mid.] ὁ σῶμα πολέμιος οὐτός είμι.

4. In *differences* of opinion, differences of action are grounded: ἐν ὁ διαλλάσσω [partic. present] ὁ γνώμη ὁ διαφορὰ ὁ ἔργον [plur.] καθίσταμαι.

5. It is not right that our courage should be blunted by the *result* of a mere accident: οὐ δίκαιος ὁ γνώμη ὁ γε συμφορὰ ὁ ἀποβαίνω [aor. 2 part.] ἀμβλύνομαι [infin.].

Obs. This participial structure is not uncommon in the earlier Attic poets; *e.g.* Sophocles, who has *τὸ νοσοῦν* for *ἡ νόσος*; *τὸ ποθοῦν* for *ὁ πόθος*; *τὸ δρᾶν* for *ἡ δρᾶσις*; *τὸ θέλον* for *τὸ θέλημα*. But it abounds in Thucydides, who employs it partly from an eccentricity of taste, partly from a want of abstract Nouns, which were not fully developed in his days. ‘For nations, like individuals, first perceive, and then abstract. They advance from

particular images to general terms' (LORD MACAULAY, *on Milton*). Thus we find, THUC. i. 36, *τὸ δεδιός*, 'his being afraid,' for *τὸ αὐτὸν δεδιέναι*, or *τὸ δέος*. ii. 44, *τὸ εὔτυχές* for 'good fortune,' in a general sense of the term, where *ἡ εὔτυχία* would have suited the context better: i. 90, *τὸ θουλόμενον καὶ ὑποπτὸν τῆς γνώμης*—a very inelegant periphrasis: ii. 63, *τὸ τιμώμενον τῆς πόλεως*, for *ἡ τιμή*, 'the honour paid to the state.' It is much more rarely used by Plato and Demosthenes. On the other hand, the *Adjective* and the *Article* are freely used by these writers, whenever the sense requires them, in preference to the abstract Noun. Thus, *ἡ δικαιοσύνη* properly means the Ethical mean, 'justice'; *τὸ δίκαιον* means either 'a just act,' or 'the idea of justice.' Cf. *τὸ καλὸν, τἀγαθόν*, etc.

II.

§ 126. Instead of the impersonal structure, *it is clear that you are seeking—it is just he should suffer*, etc., common in English and other languages, the Greek idiom prefers the personal construction; e.g. *δῆλος εἰ ζητῶν· δίκαιός ἐστι παθεῖν.*

1. It was clear to all, that the Thebans (*lit. the Thebans were clear to all*) would be compelled to resort to us: *ὁ Θηβαῖος φανερὸς πᾶς εἰμὶ ἀναγκάζομαι* [part. fut. pass.] *ἐφ' ἡμεῖς* [acc.] *καταφεύγω.*

2. It is clear that the building was executed in haste: *δῆλος ὁ οἰκοδομία εἰμὶ ὅτι κατα σπουδὴ* [acc.] *γίγνομαι* [aor. indic.].

3. Which of the youths is it probable will become virtuous? *τίς ὁ νέος ἐπίδοξος* [agreeing with *τίς*] *γίγνομαι* *ἐπιεικής;*

4. It is possible that this constitution may subsist: *δυνατὸς οὗτος ὁ πολιτεία γίγνομαι.*

5. It is just you should aid the man : δίκαιός είμι βοηθῶ
ο ἀνήρ [dat.] .

6. We ought to encounter this risk : δίκαιός είμι κινδυ-
νεύω οὗτος ο κίνδυνος [acc.] .

7. It is difficult to effect the right appointment of
magistrates : ο ὄρθος ο ἄρχων κατάστασις χαλεπὸς γίγνο-
μαι.

8. It is difficult for an army to enter the road : ο ὁδὸς
ἀμήχανος εἰσέρχομαι στράτευμα [dat.] .

Obs. Connected with this idiom is the usage of the verb
ἀρκεῖν· ἀρκέσω θυήσκουσ' ἔγώ, ‘it will be enough for me to
die’ (*Antig.* 547); ἔνδον ἀρκείτω μένων, ‘let it suffice for
him to remain within’ (*Aj.* 80).

NOMINATIVE CASE.

§ 129. Copulative Verbs, such as εἰμί, γίγνομαι, δοκῶ,
φαίνομαι, καλοῦμαι, γνωρίζομαι, etc., take the same case
after as before them.

1. I am recognised by clear signs as the king’s son :
παῖς τεκμήριον [dat.] δῆλος βασιλικὸς γνωρίζομαι.

2. The power of the state became conspicuous : ἐκφανῆς
γίγνεσθαι ο ο πόλις ῥώμη.

3. These men are justly called cowardly : οὗτος δικαίως
ἀνδραποδώδης καλοῦμαι.

4. He appears to be skilled in all arts : δοκῶ ο τέχνη
[gen.] ἔμπειρός είμι πᾶς.

5. The soul appears to be older than the body : ο ψυχὴ
φαίνομαι πρεσβύτερος ο σῶμά είμι [partic.] .

6. Whenever the children are seven years old : ἐπειδὰν
ἐπτέτης γίγνομαι [aor. subj.] ο παῖς.

GENITIVE CASE.

I.

§ 130. When two Substantives are united so as to form one idea, the latter is in the genitive. The genitive is either, 1. *Subjective*; or, 2. *Objective*. 1. *Subjective*, when it denotes that which does or feels something, or to which a thing belongs; as, τὰ Ὁμέρου ποιήματα, ‘Homer’s poems’; τὸ τῶν ἀνθρώπων δέος, ‘the fear felt by men.’ 2. It is *Objective*, when it denotes that which is the object of the action or feeling implied in the governing Substantive; as, δέος θανάτου, ‘fear of death.’

1. *Subjective Genitive.*

1. We ought to attend to the unproved assertions of the experienced and aged: δεῖ προσέχω ὁ [dat.] ἀναπόδεικτος φάσις ὁ ἔμπειρος καὶ πρεσβύτερος.

2. None of those who have fled in the dangers of war blames himself, but the general: ἐν ὁ ὁ πόλεμος κίνδυνος ὁ φυγῶν [gen.] οὐδεὶς ἑαυτοῦ κατηγορῶ, ἀλλὰ ὁ στρατηγός [gen.].

3. The interests of the state have been sacrificed to present pleasure: προπίνειν [perf. pass.] ὁ [gen.] παρατίκα χάρις ὁ ὁ πόλις πρᾶγμα.

4. In private they were so temperate, and they abode by the spirit of the constitution: ἴδιᾳ οὔτω σώφρων εἰμὶ καὶ ἐν ὁ ὁ πολιτείᾳ ἥθος μένω.

2. *Objective.*

1. At the same time with the expedition *against the Platæans*, the Athenians marched against Thessaly: ἄμα ὁ [dat.] ἐπιστρατεία ὁ [gen.] Πλαταιῆς, ὁ Ἀθηναῖος στρατεύειν ἐπὶ Θεσσαλίᾳ [acc.].

2. He happens to be desirous (*lit.* to be in desire) of your company : *τυγχάνω ἐν ἐπιθυμίᾳ εἰμὶ* [part. pres.] ὁ σὸς συνουσία.
3. Why do you slightly regard your comrade ? *τί βαιὸν ἐντρέπομαι ὁ* [gen.] *σύμμαχος* ;
4. The weaker (states) being anxious for gain, endured their subjection to the stronger : *ἐφιέμενος ὁ* [gen.] *κέρδος ὁ ἥσσων ὑπομένω ὁ δουλεία ὁ* [gen.] *κρείσσων*.

II.

In Greek, as in Latin, both these genitives may be governed by one Substantive ; as, *τὸ τῶν ἀνθρώπων δέος θανάτου*, ‘men’s fear of death.’ Cf. Cicero, ‘Repentina erat Crassi defensio Gabinii,’ *i. e.* Oratio quâ Crassus Gabinium defendit.

1. The affronts offered by relations to old age : *ὁ προ-πηλάκισις ὁ* [gen.] *οἰκεῖος ὁ* [gen.] *γῆρας*.
2. We seem to be in the wrong from our having revolted in anticipation, owing to their non-infliction of the evils (designed) against us : *δοκῶ ἀδικῶ προαφίστημι* [partic. 2 aor.] *διὰ ὁ* [acc.] *ἐκεῖνος* [gen.] *μέλλησις ὁ εἰς ἡμεῖς δεινός* [neut. plur.].
3. I remember the feast of Thyestes on his children’s flesh : *ὁ Θυέστης δαὶς παιδειος κρέας* [plur.] *ξυνίημι* [*i. aor.*].
4. The desires of those about to die for their will : *ὁ μέλλων τελευτάω ἐπιθυμία ὁ διάθεσις* [gen.].

III.

The *subjective genitive* is often used with *εἰναι* and other Verbs, to express a characteristic quality—the office of a person—dependence upon another—the notion of be-

longing to, or being in the number of, etc.; as, κακοῦ ἀνδρός ἔστι, ‘it is the part of a bad man.’

1. This would seem silly, and not like Simonides : εὐήθης γὰρ οὗτός γε φαίνομαι [2 aor. pass. opt.] ἀν, καὶ οὐ Σιμωνίδης.

2. It is the part of a thoroughly educated man to be able to utter expressions such as these : τοιοῦτος οἶός τέ εἰμι ρῆμα φθέγγομαι, τελέως παιδεύω [perf. pass. partic.] εἰμὶ ἄνθρωπος.

3. They were unconsciously always at the mercy of those who were assailing them : λανθάνειν [2 aor. indic.] εἰμὶ [part. pres.] ἀεὶ ὁ ἐπιτιθέμενος.

4. Especially if he happen to belong to a great state : ἄλλως τε καὶ ἐὰν τυγχάνω μέγας πόλις εἰμι [partic.].

5. They hold death to be among the greatest evils : ὁ θάνατος ἡγοῦμαι ὁ μέγας κακός εἰμι.

6. I assert that sight and hearing are among the faculties : λέγω ὅψις καὶ ἀκοὴ ὁ δύναμις εἰμι [infin.].

7. It is not the part of wise or honourable men to bear such reproaches with indifference : οὐ τοι σώφρων οὐδὲ γενναῖος εἰμι ἄνθρωπος εὐχερῶς ὁ τοιοῦτος ὄνειδος φέρω.

IV.

§ 131. Notions of time are expressed by the Genitive, Accusative, and Dative : the Genitive defining the notion more vaguely than the Dative, which describes the point of time at which the action took place : while the Accusative expresses its duration. Thus νυκτός = ‘at night’ ; νύκτα = ‘during the night.’ Similarly, Τὸ λοιπὸν is used when an action going on without interruption in future time is spoken of ; τοῦ λοιποῦ, when particular cases are intended, in which an action takes place (HERM. ad Vig. p. 706, 26).

1. How long has the city been sacked? Ποῖος χρόνος πορθέω [perf. pass.] πόλις; *

2. Agathon has not resided here for many years: πολὺς ἔτος Ἀγάθων ἐνθάδε οὐκ ἐπιδημεῖν [perf.].

3. We came out of the prison at eve: ἐξέρχομαι ὁ δεσμωτήριον [gen.] ἐσπέρα.

4. Within thirty days from this day let him depart: τριάκοντα ἡμέρα ἀπὸ οὗτος ὁ ἡμέρα ἄπειμι.

5. Late in the evening we began to vote: δειλὸς ἐψίᾳ ἄρχομαι ὁ [neut. gen.] διαψηφίζεσθαι.

DATIVE AND ACCUSATIVE.

1. On this day [dat.] the barbarians decamped, and during the following day [acc.] the Greeks remained; but on the next day [dat.] they began to march through the plain: οὗτος μὲν ὁ ἡμέρα ἀπέρχομαι ὁ Βάρβαρος, ὁ δὲ ἐπιών ἡμέρα μένω ὁ "Ελλην, ὁ δὲ ὑστεραῖος πορεύομαι [imperf.] διὰ ὁ πεδίον [gen.].

2. Now Sybaris flourished greatly during this period: ὁ δὲ Σύβαρις ἀκμάζω οὗτος ὁ χρόνος μάλιστα.

3. He has been dead these three years: θυήσκω οὗτος τρεῖς ἔτος.

4. Both yesterday and three days ago (*lit. third day*) they did this very thing: καὶ χθὲς καὶ τρίτος ἡμέρα ὁ αὐτὸς οὗτος πράττειν.

5. On the first day they arrived at the river: ὁ πρῶτος ἡμέρα ἀφικνέομαι ἐπὶ ὁ ποταμός [acc.].

6. Three or four years ago (*lit. this third or fourth year*) Philip was reported to you to be besieging Potidaea: ἀπαγγέλλω [I aor. pass.] Φίλιππος ὑμεῖς τρίτος ἢ τέταρτος ἔτος οὗτος Ποτιδαία πολιορκῶ [partic.].

* See Obs. 2, p. 6.

Obs. 1. Adjectives are often used, especially by poets, but not unfrequently by prose writers, to express notions of time: e. g. δευτεραῖος ‘on the second day’; τριταῖος, ἐωθινός (*matutinus*, VIRGIL) ὄψιος (*vespertinus*, HORACE) νύχιος, θερινός, χθιζός, ἐαρινός, χειμερινός, χρόνιος, πεμπταῖος. *κ.τ.λ.*

2. Adjectives of *place*, *mode*, or *manner*, and *causality*, are also thus used: e. g. μέσος, πλάγιος, μετέωρος, ἄκρος, ἄψυφος, ἐπιπόλαιος, παράθυρος, βραδύς, ἀσπονδος, ὑπόσπονδος, ὄρκιος, ἐκών, ἄκων, ἥσυχος, ἀθρόος, πυκνός, σπάνιος, *κ.τ.κ.*

3. The genitive of *place* is almost wholly confined to poetry; e. g. ἐσχάτης ὁρῶ πυρᾶς βόστρυχον τετμημένου (SOPH. *El.* 900). It is, however, found in Plato: τῆς δὲ Ἰωνίας καὶ ἄλλοθι αἰσχρὸν νενόμισται. (*Symp.* 182, B). Hence the local adverbs in the genitive form: οὐ, ὅπου, αὐτοῦ, ὑψοῦ, τηλοῦ, ἀγχοῦ, ὁμοῦ. Hence, too, especially in Homer, we find verbs of motion with a genitive of the way over which the motion proceeds; e. g. ἵνα πρήσσωμεν ὁδοῦ (*Il. w.* 269). So SOPH. *Ed. R.* 1478, καὶ σε τῆσδε τῆς ὁδοῦ δαιμῶν ἄμεινον ἥ με φρουρήσας τύχοι.

V.

§ 131, (b). Nouns signifying the *price* at which anything is *sold* or *bought*; *valued*, *mortgaged*, *hired*, *rated*, *assessed* or *let*; *exchanged* or *bartered*; or the *reward* for which anything is done; take a *genitive*: the words τιμή, μισθός, or ἀξία being frequently understood with the Adjectives πολύς, μέγας, ὀλίγος, πόσος, *κ.τ.λ.*

1. The gods sell to us all blessings in return for our toil: ὁ πόνος πωλέω ἡμεῖς πᾶς ὁ ἀγαθὸν ὁ θεός.

2. Tell me, for how much you would buy (*Anglicè*, how

much would you give?) to receive back your wife? λέγω
ἐγώ, πόσος ἀν πρίαμαι [opt.], ώστε ὁ γυνὴ ἀπολαμβάνω;

3. Divers descending cut out the palisades for a reward: ὁ σταυρὸς κολυμβήτης δυόμενος ἐκπρίω μισθός.

4. It is needful to sell the horse for money: δεῖ ἀργύριον
ἀποδίδωμι [aor. mid.] ὁ ἵππος.

5. They received much misery in exchange for much
bliss: ἀλλάσσω [I aor. mid.] πολὺς εὐδαιμονία πολὺς κακο-
δαιμονία.

6. And she, though she might (*lit.* it being lawful to
her) have bought a better (man) for the same price, pur-
chased this man: ὁ δέ, ἔξον [impers.] αὐτὸς [dat.] βελτίων
πρίαμαι ὁ ἴσος τιμή, οὗτος ἀγοράζειν.

7. He writes speeches for courts of law for a fee: γράφω
λόγος εἰς δικαστήριον μισθός.

8. Come, let me see: what do I owe? twelve minas to
Pasias. *For what* (do I owe) twelve minas to Pasias?
φέρ' ἦδω, τίς ὄφείλω; δώδεκα μνᾶ Πασίας. Τίς δώδεκα μνᾶ
Πασίας;

9. The estate has been mortgaged for more money:
πλείων ὁ οὐσία ἀποτιμάω [perf. pass.] χρήματα.

10. They farm the trierarchies for a talent: τάλαντον
μισθόω ὁ τριηραρχία.

11. For this service he exacted two drachms: οὗτος ὁ
εὐεργεσία δύο δραχμὰ πράττειν [I aor. mid.].

Obs. Ἀντί, and sometimes πρός with an Accusative,
accompany Verbs of exchange; ἡδονὰς πρὸς ἡδονὰς καταλ-
λάττεσθαι (PLATO, *Phædo*, 69, A).

VI.

Hence the expressions *τιμᾶν τινί τινος*, and *τινά τινος*,
'to estimate a person's fine at such a sum'; the active

(τιμᾶν) being applied to the court, the middle (τιμᾶσθαι) to the prosecutor, or the criminal who pleads guilty and fixes his own fine or penalty.

1. They all but sentenced Pericles to death: ὀλίγου [used adverbially] δὲ θάνατος ὁ Περικλῆς τιμᾶν.

2. I sentence myself to this (penalty), entertainment in the Prytaneum: οὗτος τιμῶμαι, ὁ ἐν Πρυτανεῖον σίτησις.

3. Well, the man assesses my penalty at death. Be it so. What then shall be my counter-estimate? (*lit.* at what shall I counter-estimate?) what I deserve (*lit.* my worth): τιμῶμαι δ' οὖν ἐγὼ ὁ ἀνὴρ θάνατος. Εἰμί [opt.]. ἐγὼ δὲ δὴ τίς ἀντιτιμῶμαι; ἡ ἀξία [sub. τιμή].

✓ 4. In this trial it was lawful for you to assess your penalty at exile: ἐν οὗτος ὁ δίκη ἐξῆν συ φυγὴ τιμῶμαι.

✓ 5. You fined Smicron ten talents, and Scirton so many more: Σμίκρων δέκα τάλαντον τιμᾶν [i aor.], καὶ Σκίρτων τοσοῦτος ἔτερος [gen. plur.].

VII.

Hence, too, by a natural transition—for the offence may be regarded as an equivalent for the fine, and *vice versâ*—the crime is placed in the Genitive after Verbs of *prosecuting, condemning, convicting, summoning before a court, etc.*, such as ἐπαιτιᾶσθαι, αἰτιᾶσθαι, διώκειν, ἐπεξιέναι, ὑπάγειν, γράφεσθαι, προσκαλεῖσθαι—φεύγειν—δικάζειν*—κρίνειν—αἴρειν and ἀλῶναι.

1. If I intended to accuse him of unconstitutional measures, or of dishonest embassage, or of any other such crime: εἰ παράνομος [neut. plur.] ἢ παραπρεσβεία, ἢ τις ἄλλος τοιοῦτος αἰτία μέλλω [imperf. ind.] αὐτὸς κατηγορῶ.†

* δικάζειν is rarely used with a genitive; e. g. δικάζειν τοῦ ἐγκλήματος (XEN. Cyrop. i. 2, 7).

† The more usual construction of κατηγορεῖν is κ. τί τιος (LIDD. and SCOTT).

2. They had already before this been tried for bribery: *πρότερον ἥδη δῶρον* [plur.] *κρίνομαι* [aor. pass.].

3. We prosecuted Aristarchus for murder: *ἐπεξιένατ* [imperf.] *ὁ φόνος ὁ Ἀρισταρχος*.

4. Do not convict the Athenian people of infatuation before the eyes of Greece: *μὴ αἰρεῖν παράνοια ἐναντίον ὁ* [gen.] "Ελλην ὁ Ἀθηναῖος δῆμος.

5. I believe he might justly have been convicted of desertion: *'Ηγοῦμαι δικαίως ἀν αὐτὸς ἀστρατείᾳ ἀλίσκομαι* [aor. infin.].

6. Apprehending the sycophants, they impeached them on a capital charge: *συλλαμβάνω ὁ συκοφάντης ὑπάγω θάνατος.*

7. I am now prosecuting for defamation, and in the same court am a defendant on the charge of murdering my father: *νῦν γὰρ διώκω κακηγορία, ὁ δ' αὐτὸς ψῆφος* [dat.] *φόνος* [gen.] *φεύγω ὁ πατήρ.*

✓ 8. He summoned me before the Areopagus on a charge of assault: *τραῦμα εἰς Ἀρειος πάγος ἔγω προσκαλοῦμαι.*

✓ 9. He has been indicted for a sacrilegious theft of two talents: *ἱερὸν* [gen. plur. neut.] *κλοπὴ δύο τάλαντον γράφεσθαι* [perf. pass.].

VIII.

§ 131, 8. The Genitive also expresses the *cause*: 1. with Adjectives, as *σχέτλιος παθέων* (EUR. *Androm.* 1179); 2. with interjectional phrases, as *οἴμοι δάμαρτος*, 'Alas for my wife!' (SOPH. *Œd. T.* 405); 3. and even without the interjection, as *τοῦ χασμήματος!* 'What a yawn!' (ARISTOPH.); 4. with Verbs signifying mental emotion, such as *anger, annoyance, grief, sympathy*, etc.

1. Ah me, unfortunate for my obstinacy! *ὦ δύσταλας ὁ ἔμὸς αἰθαδία.*

2. Alas for the persecutions by which I am driven on !
οἵμοι διωγμός, ὃς [dat.] ἐλαύνομαι.

3. Apollo ! what an astonishing superiority ! *Ἄπόλλων,*
δαιμόνιος ὑπερβολή !

4. What an accident, that I should happen now to have been summoned hither ! *ό τύχη, ἦγὼ [acc.] νῦν κληθεὶς [acc.] δεῦρο τυγχάνω [2 aor. infin.].*

5. Do you not think I grieve for the child ? *πᾶῖς οὐκ ἀλγῶ δοκῶ ;*

6. Sending forth the daughter, sorrowing for her dead brother, he said these (words): *ό θυγατήρ, πενθικῶς ἔχων οἱ ἀδελφὸς τεθνηκώς, ἔξαγω ὅδε εἰπεῖν.*

7. Cyrus having heard, pitied him for his suffering : *ό Κύρος ἀκούω, οἱ πάθος οἴκτείρω αὐτός.*

IX.

The *final cause*, i.e. the aim or object of an action, is frequently rendered by the infinitive with the Article in the genitive; as, *περιεσταύρωσεν αὐτοὺς—τοῦ μηδένα ἔξιέναι*, ‘he surrounded them with a palisade, so that none could go out’ (THUCYD. ii. 75). Cf. the Latin idiom, ‘Naves dejiciendi operis a barbaris missæ’ (CÆSAR, B. G. iv.).

1. Minos put down piracy, in order that his revenues might accrue to him more regularly : *Μίνως οἱ ληστικὸς [neut. adj.] καθαιρέω, οἱ [gen.], οἱ πρόσοδος μᾶλλον εἰμι αὐτός.*

2. The speeches were not delivered before the people, in order that the speaker might not be conspicuous : *οὐ πρὸς οἱ δῆμος οἱ λόγος εἰμί, οἱ μὴ καταφανῆς γίγνομαι οἱ λέγων.*

3. You place watchers to prevent the hare escaping : *σκοπὸς καθίστημι, οἱ μὴ διαφεύγω οἱ λαγώς.*

4. The timbers held them together (*lit.* were a binding to them), so as to prevent the building being weak: σύνδεσμός είμι αὐτὸς ὁ ξύλον, ὁ μὴ ἀσθενής είμι ὁ οἰκοδομημα.

5. Pericles called no assembly nor any meeting of them, in order that they might not commit some error by meeting together under the influence of passion rather than judgment: Περικλῆς δὲ ἐκκλησία οὐ ποιῶ αὐτὸς οὐδὲ ξύλογος οὐδεῖς, ὁ μὴ ὄργη τις μᾶλλον ἢ γνώμη ξυνελθὼν ἔξαμπτάνω [aor.].

6. Nevertheless he continually sent out cavalry to prevent advanced detachments from the army from falling upon the fields near the city and ravaging them: ἵππεὺς μεντοὶ ἐκπέμπω ἀεὶ ὁ μὴ πρόδρομος ἀπὸ ὁ στρατιὰ ἐσπίπτων ἐσ ὁ ἀγρὸς ὁ ἐγγὺς ὁ πόλις [gen.] κακουργέω.

Obs. Hence the use of the genitive with Adverbs expressing motion towards or proximity to a place, as τύμβου προσεΐρπον ἀσσον (SOPH. *El.* 900); πρόσω τοῦ ποταμοῦ προβαίνειν, ‘to advance further into the river’ (XEN. *Anab.* iv. 3, 28); πόρρω τῆς ἡλικίας φιλοσοφεῖν, ‘to cultivate philosophy at an advanced age’ (PLATO, *Gorg.* 484, C.); οἱ πόρρω φιλοσοφίας ἐλαύνοντες, ‘proficients in philosophy’ (*Gorg.* 486, A). Even ιέναι τοῦ πρόσω and ἐπορεύοντο τοῦ πρόσω, ‘they marched forward,’ occur in XEN. *Anab.* 7, 1, 1; 5, 4, 30. Schneider unnecessarily alters these readings, which are surely defended by SOPH. *Aj.*, δραμοῦσα τοῦ προσωτάτω.

X.

The genitive is also used *partitively*; *i.e.* it expresses the relation of a whole to its parts; as, τῷ νοσοῦντι τείχεων, ‘the weak part of the walls’ (EUR. *Phœn.* 1113); τῆς Ἀττικῆς εἰς Ἐλευσῖνα, ‘to Eleusis in Attica,’ THUCYD.

1. He himself also wished to be (one) of those who remained: καὶ αὐτὸς ἐθέλω ὁ μένων είμι.

2. Socrates, too, was among those who attacked Milesius: εἰμὶ δὲ καὶ ὁ Σωκράτης ὁ ἀμφὶ Μίλητος [accus.] στρατευόμενος.

3. Zelea is in Asia: ὁ Ζέλειά εἰμι ὁ Ἀσία.

4. Under music, said I, do you include narratives? μουσικὴ δ', εἰπεῖν, τιθημι λόγος;

5. He enrolled the slaves among his body guards: ὁ δοῦλος ὁ δορυφόρος ποιοῦμαι.

6. They overcame in battle some Sicyonians who engaged them: Σικυώνιος ὁ προσμίξας μάχῃ κρατεῖν.

7. In the narrow space, neither sailing-round nor sailing-through was (possible); in which (branch) of their art they chiefly trusted: οὐκ εἴμι ἐν στενοχωρίᾳ οὔτε περίπλους οὔτε διέκπλους, ὅπερ ἡ τέχνη μάλιστα πιστεύω.

8. The army arrived at Oenoë in Attica: ὁ στρατὸς ἀφικνέομαι ὁ Ἀττικὴ ἐς Οἰνόη.

9. At this (pass) of the mountain, 1,000 heavy Phocian infantry were on guard: κατὰ οὗτος ὁ ὄρος φυλάσσω Φωκεῖς χίλιοι ὄπλιτης.

10. They gathered up (some) of the stones: ξυλλέγεσθαι ὁ λίθος.

Obs. 'Εκ is sometimes used to distinguish the part from the whole. By *τις* or *εἰς*, the partitive relation is sometimes more distinctly expressed.

XI.

§ 132, a. Hence the genitive is used to signify the thing shared, with Verbs of *participation*, *share*, *communication*, *community*; since all these notions imply *part* of something.

1. Give your friends a share in your good fortune: μεταδίδωμι σὸς φίλος [dat.] ὁ εὐπραξία.

2. It is needful to give even slaves a share of heat and cold, and food and drink: *θάλπος μὲν καὶ ψῦχος καὶ σῆτα καὶ ποτὰ ἀνάγκη καὶ ὁ δοῦλος μεταδίδωμι.*

3. I, too, will share in this trouble with you: *συλλαμβάνεσθαι δὲ ὅδε σὺ [dat.] κἀγὼ πόνος.*

4. Many things contribute to this apprehension: *συμβάλλομαι δὲ πολὺς ὅδε δεῖμα.*

5. Account me, too, as a party to this vote: *καὶ ἐγὼ κοινωνὸς ὁ ψῆφος οὗτος τιθημι.*

6. I vote with you for this law: *σύμψηφός συ [dat.] εἰμὶ οὗτος ὁ νόμος.*

7. I saw many even among bad men sharing in courage and talent: *ὁ ἀνδρία καὶ ὁ δεινότης ὄρῶ καὶ ὁ [gen.] κακὸς ἀνὴρ πολὺς μετέχων.*

✓ 8. He distributes (part) of the flesh to the attendants: *διαδίδωμι τὸ κρέας [plur.] ὁ θεραπευτής.*

✓ 9. To this (class) it belongs to partake of this science: *οὗτος προσήκει οὗτος ἡ ἐπιστήμη μεταλαγχάνω.*

Obs. Hence words compounded with *σὺν* and *ὅμοι* frequently take the genitive instead of the dative; *e.g.* *συντυχεῖν τινός* (*HEROD.* iv. 110): *ὅμώνυμον τῆς πατρίδος* (*ISOCR.*): *συντυχῶν Ἀσκληπιδῶν* (*SOPH. Philoct.*).

XII.

§ 132, b. The genitive is used with comparative Adjectives, and also positive Adjectives implying a comparative notion, as the numeral multiples, *διπλάσιος*, *τριπλάσιος*, etc.; also with expressions of difference, such as *διάφορος*, *ἕτερος*, *ἄλλοιος*, and the numerals in *πλοῦς*. *e.g.* *διπλοῦς*, *τριπλοῦς*, *κ.τ.λ.*; also with *δεύτερος*, *ὑστερος*, *κ.τ.λ.*, and *περιττός*.

1. Gold is better for mortals than a thousand speeches *χρῆστος δὲ κρείσσων μύριος λόγος βροτός.*

2. I will call out three times as loud as you : *τριπλάσιος κράζω σύ.*

3. Arriving after the battle, they desired to see the Medes : *ὑστερος δὲ ἀφικνέομαι ὁ συμβολὴ ιμείρομαι θεῶμαι ὁ Μῆδος.*

4. Whenever I have gained what I may consider to be beyond what is sufficient for me : *ἐπειδὰν κτῶμαι* [I aor. subj.] *ὅς ἀν ἵδεν* [subj.] *περιττὸς ὥν τὰ ἐγώ* [dat.] *ἀρκοῦντα.*

5. Cyrus promises to give to all one-half more pay than that which they previously received : *μισθὸς ὁ Κύρος ὑπισχνοῦμαι ἡμιόλιος πᾶς δίδωμι ὃς πρότερον φέρω.*

6. They are compelled to court friends different from those now existing : *φίλος ἀναγκάζω ποιοῦμαι ἔτερος οἱ νῦν ὄντες.*

7. He does nothing foreign either to his own country or to his disposition : *οὐδεὶς ἀλλότριος ποιῶ οὔτε ὁ ἑαυτοῦ πατρὶς οὔτε ὁ τρόπος.*

8. In acting thus, the just man would do nothing different from the unjust man : *οὗτω δράω ὁ δίκαιος οὐδεὶς ἀν διάφορος ὁ ἔτερος ποιῶ* [opt.].

9. You will find cities many times as large as this : *εὐρίσκω πόλις πολλαπλάσιος οὗτος.*

10. Arion the lute-player was second to none of those then existing : *Ἄριων ὁ κιθαρωδὸς οἱ τότε ὄντες οὐδεὶς δεύτερος εἰμι*

Obs. When the genitive would occasion awkwardness of structure, *ἢ*, *than*, is used instead of the genitive after comparative notions. PLATO, *Rep.* 534, A. : *ἴνα μὴ ἡμᾶς πολλαπλασίων λόγων ἐμπλήσῃ ἢ ὅσων οἱ παρεληλυθότες.* XEN. *Anab.* iii. 5, 13 : *ἐπανεχώρουν εἰς τοῦμπαλιν ἢ πρὸς Βαβυλῶνα.* PLATO, *Phædo*, 85, B. : *τέρπονται ἐκείνην τὴν ἡμέραν διαφερόντως ἢ ἐν τῷ ἐμπροσθεν χρόνῳ.*

XIII.

§ 132, c. Verbs of *superiority*, *getting the better of*, *being prominent* or *eminent*—involving, as they do, a notion of *comparison*—take a genitive of the object with which they are compared.

1. We excel them in our arms and our numbers: ὁ ὅπλον αὐτὸς καὶ ὁ πλῆθος [sing.] ὑπερφέρειν.

2. Let us reflect whether injuring another exceeds in pain the being injured: σκέπτομαι [i aor. subj.] ἄρα λύπη ὑπερβάλλω τὸ ἀδικεῖν τὸ ἀδικεῖσθαι.

3. Philip, by marching and toiling, gets the better of us, loitering and framing decrees and making inquiries: στρατεύομαι καὶ πονῶ ὁ Φίλιππος ἡμεῖς μέλλων καὶ ψηφίζομενος καὶ πυνθανόμενος περιγίγνοματ.

4. It would be astonishing if we, who do nothing, overcame him who does everything which is needful: θαυμαστόν, εἰ ἐγὼ μηδὲν ποιῶν ὁ πάντα ποιῶν ὃς δεῖ, περίειμι [imperf. indic.].

5. The Athenians are not the first of the second, but the greatest of the great: ὁ Ἀθηναῖος οὐ δεύτερος πρωτεύω, ἀλλ' ἡγεμῶν ἡγεμονεύω.

6. You came as king of Sparta, not our master: Σπάρτη ἀνάσσων ἔρχομαι, οὐχ ἡμεῖς κρατῶν.

7. It seems best to me to burn the waggons, that the beasts of burden may not be our generals: δοκεῖ ἐγὼ ὁ ἄμαξα κατακάω [aor. i act.], ἵνα μὴ ὁ ζεῦγος ἡμεῖς στρατηγεῖν [pres. subj.].

✓ 8. Inarus murdered Achæmenes, prefect of Egypt: Ἀχαιμένης, ἐπιτροπεύων Αἴγυπτος, φονεύω Ἰνάρως.

✓ 9. Men combine against those, whom they perceive are endeavouring to rule over them: ἀνθρωπος ἐπὶ οὗτος [acc.] συνισταμαι, ὃς ἀν αἰσθάνομαι [aor. subj.] ἄρχειν αὐτὸς ἐπιχειρῶν.

Obs. Several of these Verbs take dative or accusative cases. Στρατηγεῖν is more common with the dative. Ἡγεῖσθαι, in the sense of *to lead, to show the way*, takes the dative. Ανάσσειν usually has the dative. Ἐπιτροπεύειν, *to administer a government*, takes a genitive, as in HEROD. vii. 7: *to be a guardian of*, an accusative, as THUCYD. i. 132; ARISTOPH. Eq. 212. Ἐπιτάττειν, usually a dative. Ἀρχεῖν has a genitive in prose; in the poets it takes a dative in the sense, *to rule among, or in*. Κρατεῖν, in its *relative* sense, that of *getting the upper hand of any one*, takes a genitive; in its *positive* sense, that of *holding fast*, it takes an accusative.

XIV.

§ 132, c. Conversely, Verbs implying *inferiority, submission, posteriority, etc.*, take a genitive.

1. In offering insignificant sacrifices, he held that he was not inferior to those offering many large (sacrifices): θυσίᾳ δὲ θύων μικρὸς οὐδὲν ἥγοῦμαι μειοῦμαι ὁ πολὺς [neut. plur.] καὶ μέγας θύων.

2. It seemed best to him, since he had arrived too late for Mitylene, to approach Peloponnesus as quickly as possible: δοκεῖ αὐτός. ἐπειδὴ ἡ Μυτιλήνη ὑστερέω [pluperf.], ὅτι τάχιστα ἡ Πελοπόννησος [dat.] προσμέγνυμι [I aor.].

3. This man was five days too late for the battle: οὐτος ὑστερέω ὁ μάχη πέντε ἡμέρα.

4. All your envoys are behind their opportunities: πᾶς ὁ ἀπόστολος ὑμεῖς [dat. commodi.] ὑστερίζειν ὁ καιρός.

5. As regards this contest, I am in many respects inferior to Æschines: πολύς [neut. plur. sub. κατά] μὲν ἔγωγε ἐλαττοῦμαι κατὰ οὗτος ὁ ἄγων Αἰσχύνης.

6. We must in all respects obey those ruling: οἱ κρατοῦντές ἔστι πᾶς [neut. plur. accus.] ἀκουστέον.

7. Despots are worse off than private men in point of enjoyment: ὁ τύραννος μειονεκτέω ὁ ἴδιώτης ὁ εὐφροσύνη.

8. You are far behind my intentions: λείπομαι [perf. pass.] ὁ ἐμὸς βούλευμα.

9. However, they did not yield to you because they were inferior to us in numbers, but for want of leaders: ἀλλὰ μὴν οὐδὲ πλῆθός [sing.] γε ἡμεῖς λειφθεὶς* ὑπείκω σύ, ἀλλὰ προστάτης ἀπορίᾳ [dat.].

10. Destitute of this, all possessions are base and evil: οὐτος λειπόμενος πᾶς κτῆμα αἰσχρὸς καὶ κακός.

Obs. Πείθομαι, *to obey*, commonly takes a dative, rarely a genitive, as in THUCYD. vii. 73. But the Verbs of *hearing* take a genitive in the sense of *to obey*; e.g. ἀκούω, ὑπακούω, κατακούω, ἀνηκουστέω· and even ἀπειθέω, as, πῶς χρὴ καλοῦντος ἀπειθεῖν; (XEN. Cyrop. iv. 5, 19). So, also, the adjectives κατήκοος, ὑπήκοος, which are rarely used with the dative. Νικᾶσθαι with the genitive, without ὑπό, is confined to poetry; as, κρεισσόνων νικώμενοι (EUR. Med. 315).

XV.

Words signifying *desire of* or *longing for*, *concern or care for*, *adherence to* and *abandonment of*, and the opposite ideas of *neglect of*, *contempt for*—also words signifying *an attempt at* anything, *an aim*, *an endeavour, commencement of* and *cessation from*—govern a genitive.

1. No man longs for drink, but for good drink: οὐδεὶς ποτὸς ἐπιθυμέω, ἀλλὰ χρηστὸς ποτός.

2. Bad men are more in love with persons than minds: ὁ φαῦλος ὁ σῶμα μᾶλλον ἢ ὁ ψυχὴ ἐράω.

* ‘Because they were inferior to us’ is expressed in Greek by ‘being inferior to us’: the participle signifying the cause. See the chapter on the Participle, below, Rule V.

3. The laws of the Persians take care of the public weal: ὁ Πέρσης νόμος τὸ κοινὸν ἀγαθὸν ἐπιμελοῦμαι.

4. He cares neither for spurs nor whip: οὐτε κέντρον οὐτε μάστιξ ἐντρέπομαι.

5. If you care aught for the argument described: εἴ τις κήδομαι ὁ λόγος ὁ εἰρημένος.

6. Careless of home interests, they concern themselves for foreign interests: Ἀμελεῖν τὰ οἰκεῖα, τὰ ἀλλότρια ἐπιμελοῦμαι.

7. Most men gain blessings by counselling well, and despising nothing: ἄνθρωπος [gen. plur.] ὁ πλεῖστος κτῶμαι ὁ ἀγαθὸς [neut. plur.] τὸ [dat.] καλῶς βουλεύομαι [infin.] καὶ μηδὲν καταφρονῶ.

8. We will always cling to the upward road: ὁ ἀνω ὁδὸς ἀεὶ ἔχομαι.

9. The lawgiver should aim * at this in making his laws: οὗτος δεῖ στοχάζομαι ὁ νομοθέτης τίθημι ὁ νόμος.

10. Every art seems to aim at something good: πᾶς τέχνη ἀγαθὸν τι ἐφίεμαι δοκῶ.

11. This man claims the inheritance: οὗτος προσποιοῦμαι ὁ κληρονομία.

12. Aiming at great minds, you would not miss: ὁ μέγας ψυχὴ ἵημι οὐκ ἀν ἀμαρτάνω [opt.].

13. The Athenians desisted from war with Greece, and made an expedition to Cyprus: ‘Ελληνικὸς μὲν πόλεμος σχεῖν [aor.] ὁ Αθηναῖος, ἐσ δὲ Κύπρος στρατεύομαι.

14. These men shall cause you to cease this rudeness: οὗτος ὑμεῖς παύω οὗτος ὁ ἀμουσία.

* Lit. ‘Should make his laws aiming at this:’ the participle in Greek often expressing the leading notion, not the accompaniment. See the chapter on the Participle, Rule V.. Obs. 2.

15. Will they still wish to be friends, when their passions have cooled (*lit.* when they shall have ceased from desire)?
 ἔτι βούλομαι φίλος εἰμὶ, ἐπειδὰν παύομαι [I aor. mid. subj.]
 ὁ ἐπιθυμία;

16. When they remit their necessary exercises: ἡνίκα
 ὁ ἀναγκαῖος γυμνάσιον μεθίεμαι [indic. pres.].

17. Let us not yet desist from legislation such as this:
 μήπω λήγω [I aor. act. subj.] ὁ τοιοῦτος νομοθεσία.

18. He despised death and danger: ὁ θάνατος καὶ ὁ
 κίνδυνος ὀλιγωρεῖν.

19. I still adhere to the same opinion: ὁ γνώμη ἀεὶ ὁ
 αὐτὸς ἔχομαι.

Obs. The use of *ἐπιστρέφομαι*, *ἐπείγομαι*, and *όρμῶμαι* with the genitive—mentioned in *Gr. Gr.* § 132, *e. obs.*—is chiefly poetical. *Εὐλαβεῖσθαι*, also, is generally construed with the accusative; as, *εὐλαβεῖσθαι τὸν κύνα*, ‘cave canem’ (*ARISTOPH. Lys.* 1215); or with a Verb with *ὅπως* *μὴ* or *μή*. sometimes with the infinitive only; sometimes with *περὶ τίνος*. *Προορᾶν*, *φυλάσσεσθαι*, and *προνοεῖν*, are also more common with the accusative than the genitive. *Φιλεῖν*, *ἀγαπᾶν*, and *στέργειν*, in the sense of *to love*, always have the accusative; the object being considered not as the cause, but as the patient of the feeling. The object is represented by the accusative as receiving the feeling; by the genitive, as awakening it.

XVI.

§ 132, δ. Verbs of *congratulating*, *wondering at*, *praising*, *blaming*, etc., are construed as follows: *Ζηλῶ σε τῆς εὐτυχίας*, ‘I envy you for your good fortune;’ *Θαυμάζω σε τῆς σοφίας*, ‘I admire you for your talents;’ *εὐδαιμονίζω σε τῶν ἀγαθῶν*, ‘I congratulate you on the blessings

you enjoy;’ *αἰνῶ σε τῆς προθυμίας*, ‘I commend you for your zeal.’ But when the *quality* which excites the feeling is not specified, or is specified, yet not as the chief object of the feeling, as in *τοῦτο ἐπαινῶ σου*, ‘this I commend in you,’ the *person* takes the genitive.

1. Do you not admire those who are willing to heal such states, for their courage and dexterity? *οὐκ ἄγαμαι οἱ θέλων θεραπεύειν οἱ τοιοῦτος πόλις οἱ ἀνδρεία τε καὶ εὐχέρεια*;

2. Be not ashamed of the slowness and delay which they chiefly censure in us: *καὶ οἱ βραδὺς [neut. adj.] καὶ μέλλων, ὃς μέμφομαι μάλιστα ήμεῖς, μὴ αἰσχύνομαι*.

3. I therefore praise this also in Agesilaus: *ἐγὼ οὖν καὶ οὗτος ἐπαινῶ Ἀγησίλαος*.

4. You will also observe this (quality) in dogs, which causes us to wonder at the animal: *καὶ οὗτος ἐν οἱ κυὰν κατόψομαι, ὃς καὶ ἄξιος [neut.] θαυμάζειν οἱ θηρίον*.

5. Praise this very point in justice: *οὗτος αὐτὸς ἐπαινεῖν δικαιοσύνη*.

6. The man seemed to me to be happy, both on account of his disposition and his speeches: *εὐδαιμων ἐγὼ οἱ ἀνήρ φαίνομαι καὶ οἱ τρόπος καὶ οἱ λόγοι*.

7. He will congratulate himself on his affluence: *αὐτὸν οἱ περιουσία εὐδαιμονίζω*.

8. Any one might, on many grounds, congratulate Philip on his luck: *πολὺς [neut. plur.]* τις ἀν Φίλιππος εὐδαιμονίζειν [ι aor. opt.] οἱ τύχη*.

Obs. 1. Hence the genitive is used with Verbs of *pouring libations*, or *drinking*, *in honour of any one*, ARIST. *Eq.* 106: *σπονδὴν λαβὲ δὴ καὶ σπεῦσον ἀγαθοῦ δαιμονος*. Cf. *ἐπιχείσθαι τινος* (*THEOCR.* 2, 152).

* *Sub. κατά.*

2. A genitive both of the person and the thing is rare with Verbs of admiration ; as, ἀγάσαιτο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς (DEMOSTH. 296). For things, when mentioned in connexion with persons, are generally regarded by the Greek idiom rather as the patients than as the causes of the feeling or action ; and therefore they are usually in the accusative, when the person also is mentioned.

XVII.

§ 132, f. Most Verbs of smelling, and all Verbs of touching and tasting, take a genitive.

1. What a pleasant savour of pork floated unto me : ὡς ἥδὺς [neuter, adverbially] ἐγώ προσπνεῦν [impersonally] χοίρειος κρέας [gen. plur.] .

2. They smell of pitch and equipment of ships : ὅξω πίττη καὶ παρασκευὴ ναῦς.

3. He said there was a sweet smell from my skin : ὅξειν [impers.] ἡ χρόα φάσκω ἥδὺς [neut. adverbially] ἐγώ.

4. Why, then, do you weep ? I smell onions : τι δῆτα κλάω ; κρόμμυνον ὁσφραίνομαι.

5. It is unpleasant to touch a man diseased : δυσχερής ψαύω νοσῶν ἀνήρ.

6. To them alone it is not lawful to touch gold and silver : μόνος αὐτὸς ἅπτομαι χρῦσος καὶ ἄργυρος οὐθέμις.

7. You must taste all these various meats : ἀνάγκη συ ἀπογεύομαι οὗτος ὁ παντοδαπὸς βρῶμα.

8. You would no longer taste the same argument with pleasure : οὐκέτι ἀν ἡδέως ὁ αὐτὸς γεύομαι [i aor. opt.] λόγος.

9. It is clear that Lysias was giving you a banquet of his speeches : δῆλον ὅτι ὁ λόγος ὑμεῖς Λυσίας ἔστιαν.

Obs. 1. HEROD. i. 80: *τὴν ὄδμὴν τῆς καμήλου ὁσφραίνομαι*. ὄδμὴ here takes the accusative, because the ‘camel’ is expressly mentioned as the *source* of the smell.

2. A double genitive—both of the scent and of its source—is often used with Verbs of smelling; as, *ὑμῖν δι' ἔπους τῶν οἰματίων ὀξύσει δεξιότητος* (*Vespae*, 1027). But in such cases, *ἀπὸ* is more usual. *Ψαύω* takes an accusative only in a figurative sense; as, SOPH. *Ant.* 857, where *ἔψυχνσας = ἔλεξας*; also 961, where *ψαύων = λοιδορῶν*.

3. Verbs of eating and drinking take a genitive in a partitive sense. Thus *πίνειν οἶνον*=‘to drink wine’; *πίνειν οἶνον*=‘to drink some wine’: so *ἐσθίειν κρεῶν*.

XVIII.

§ 132, f. Verbs of *seeing* take an accusative, when the function of sight is exerted directly on its object, e.g. *όρω σε*, ‘I see you;’ not indirectly, in relation, for instance, to some of its attributes, e.g. *όρω τοῦτό σου*, ‘I perceive this quality in you,’ as explained in Rule XIX. Such is the construction of *όρᾶν*. *βλέπειν*. *θεωρεῖν*. *θεᾶσθαι*. *σκοπεῖν*. but *αἰσθάνεσθαι* takes either a genitive or an accusative.

Verbs of *hearing* take a genitive of the person and an accusative of the thing, when *both* are mentioned; when the thing only is mentioned, it is sometimes, by a fiction of speech, regarded as the source whence the hearing proceeds—for the Greeks loved to give a personal character to things—and therefore takes a genitive; otherwise, it takes an accusative.

1. They all regarded him as they would a statue: *πᾶς ὥσπερ ἄγαλμα θεᾶσθαι αὐτός*.

2. They observe and reflect upon the eclipse of the sun: *ὁ ἥλιος ἐκλείπων θεωρῶ καὶ σκοποῦμαι*.

3. He would very quickly appreciate the defects : *τὸ παραλειπόμενον ὀξὺν ἀν αἰσθάνομαι* [opt.].

4. Men seem not to have appreciated the power of love : *δοκῶ ὁ ἄνθρωπος ὁ ὁ Ἔρως δύναμις οὐκ αἰσθάνομαι* [perf.].

5. Without hearing the singer, you swore that he sang admirably : *οὐκ ἀκροᾶσθαι ὁ ἄδων, ὅμνυμι ἄδω ἄριστα.*

6. By nature it belongs to all men to hear reproaches and invectives with pleasure : *φύσις πᾶς ἄνθρωπος ὑπάρχω ὁ λοιδορία καὶ κατηγορία ηδέως ἀκούω.*

7. Armenius, when he heard from the messenger the news from Cyrus, was astounded : *Ἄρμένιος, ὡς ἀκούω ὁ ἄγγελος* [gen.] *τὰ πάρα ὁ* [gen.] *Κῦρος, ἐκπλήσσω* [2 aor. pass.].

8. Nor do I think this of slight advantage, that I habituate you to hear the best counsels : *οὐδὲ οὗτος μικρὸν ὠφελέω οἴομαι, εἰ ὁ βέλτιστος* [neut. plur.] *ὑμεῖς ἀκούω συνεθίζω.*

XIX.

§ 132, f. Verbs of *examining, enquiring, understanding, knowing, considering, thinking, suspecting, speaking, with reference to any person or subject,* frequently take a genitive ; as, *τῆς μητρὸς ἥκω φράσων, ἐν οἷς νῦν ἔστιν* (SOPH. *Trach.* 1122), ‘I am come to tell you in reference to my mother,’ etc.

1. Do you judge thus or otherwise with regard to happiness and misery ? *εὐδαιμονία τε καὶ ἀθλιότης ὡσαύτως ἢ ἄλλως κρίνω;*

2. But if he stumbles, then these points will be diligently investigated with respect to him : *εἰ δέ τις πταίω* [fut.], *τότ’ ἀκριβῶς αὐτὸς οὗτος ἐξετάζω* [1 fut. pass.].

3. It is not true to say of the archer, that his hands are at the same time pushing the bow from him, and drawing

it towards him: ὁ τοξότης οὐ καλῶς ἔχει λέγω, ὅτι αὐτὸς ἄμα χείρ ὁ τόξον ἀπωθοῦμαί τε καὶ προσέλκομαι.

4. They are ever enamoured of a learning, which may reveal to them (something) respecting that substance which is permanent: μάθημά γε ἀεὶ ἐρᾶν, ὃς ἀν αὐτὸς δηλώω [subj.] ἐκεῖνος ὁ οὐσίᾳ ὁ ἀεὶ ὥν.

5. When they heard of the capture of Pylos: ὡς πυνθάνομαι [2 aor. indic.] ὁ Πύλος κατειλημένος.

6. You rather suspected, with regard to the speakers, that they were speaking in behalf of their own private interests: ὁ λέγων μᾶλλον ὑπονοεῖν, ὡς ἔνεκα τὰ αὐτοῖς ἴδιᾳ διαφέροντα λέγω [pres. indic.*].

7. It is possible to learn this with regard to a foreign country, also, what it is able to produce: καὶ ἀλλότριος γῆ οὐτός εἴμι γυγνώσκειν [2 aor.], ὅστις δύναμαι φέρω.

8. I never ceased congratulating the king and his friends, considering, with reference to them, how extensive and fine a territory they possessed: οὕποτε παύομαι ὁ βασιλεὺς καὶ οἱ σὺν αὐτὸς μακαρίζω, ὃσος χώρα καὶ οἷος ἔχω [opt. pres.] διαθέωμαι αὐτός.

9. You probably are aware, with regard to well-bred dogs, that this is their natural disposition: οἵμαι γάρ που ὁ γενναῖος κυών, ὅτι οὐτός φύσις [dat.] αὐτὸς ὁ ἡθος, ἐπίσταμαι.

10. Will you understand if I answer you? (*lit.* from me having answered): ἄρα οὖν ἀν μανθάνω ἀποκρίνομαι [1 aor. partic.];

Obs. Thus, also, the *attributive* genitive is used: ἀγγελία τῆς Χίου, ‘news concerning Chios’ (THUCYD.). Cf. quæstio animorum, ‘investigation with regard to souls’ (CICERO, *Tuscul.* i. 23).

* The present indic. is here used instead of the optative, because there is a change from the *oratio obliqua* to the *oratio recta*.

XX

§ 132, f. Verbs of *remembering* and *forgetting*, of *being skilled in*, *experienced in*, and *gaining experience in*, and their *contraries*, govern a genitive.

1. He shrinks from becoming a man, remembering the decision with regard to the arms: *φεύγω ἄνθρωπος γίγνομαι* [2 aor. infin.], *μέμνημαι* [partic.] δὸς ὅπλον κρίσις.

2. Nor has Homer ever said one word about sauces: οὐδὲ μὴν ἥδυσμα "Ομηρος πώποτε μνᾶσθαι [1 aor. pass.].

3. We know* that Critias was ignorant of none of the subjects we are discussing: *Κριτίας οἶδα οὐδεὶς ἴδιώτης ὃν δὲ λέγω.*

4. Until I have made trial of this talent (to see) what it will effect: *ἔως ἀποπειρῶμαι* [1 aor. pass. deponent] οὐτος ὁ σοφία, τίς ποιῶ.

5. He did not thoroughly remember the arguments: δὲ λόγος οὐ πάνυ διαμνημονεύω.

6. In what art is Gorgias versed? *τίς Γοργίας ἐπιστήμων τέχνη;*

7. Amid their disasters, they remembered this verse also: ἐν δὲ ὁ κακὸς [neut. plur.] καὶ ὅδε ὁ ἔπος ἀναμνᾶσθαι [1 aor. pass. depon.].

8. The river was so deep, that not even their spears were above water when they tried its depth: ὁ ποταμὸς εἰμὶ τοσοῦτος ὁ βάθος, † ως μηδὲ ὁ δόρυ ὑπερέχω [infin.] πειρώμενος [dat. plur.] ὁ βάθος.

9. For he chanced not to be versed in horsemanship: τυγχάνω γὰρ οὐ τριβὼν ἡ ἵππική.

* See the chapter on the Participle, Rule III.

† See Gr. § 142.

Obs. Λανθάνεσθαι always takes a genitive : ἐπιλανθάνεσθαι sometimes an accusative. Even in prose, μνημονεύω, ‘to speak of,’ *commemorare*, generally has the accusative, especially when the subject is a *thing*. Other Verbs of *remembrance* also take an accusative in the sense of ‘to keep in the memory.’ Ἐμεμνήμην τὴν Ἡσιόδου γενεαλογίαν (*Crat.* 396, C.); ὑπομιμησκων τὰ πραχθέντα καὶ λεχθέντα (*Phædr.* 241, A.); οὐδὲ ἀμνημονεῖ τὸν λόγον (*DEM.* P. 69); ἀναμνήσω ὑμᾶς τὸν κινδύνον (*XEN. Anab.* iii. 2, 11). Μνᾶσθαι, ‘to mention,’ is frequently used with περί, especially by Plato.

XXI.

§ 132, g. Many Verbs, signifying *enjoyment*, *abundance*, *success*, and the like notions; also words denoting *capability of*, *power of*, *fitness for*, etc.—which latter notions are often expressed by verbals in *ικός*—govern a genitive.

1. You possess a mortal body and an immortal soul : θυητὸς σῶμα τυγχάνειν [2 aor.] ἀθάνατος δὲ ψυχή.
2. So far as it is possible to gain access to its nature : καθ' ὅσον δυνατὸς ἐφικνοῦμαι δὲ φύσις αὐτός.
3. This man makes his gain of the absence of his intended opponents : οὗτος ἀπολαύω δὲ ἐναντιωσόμενος ἐρημίᾳ.
4. For the state was then rich both in land and money : τότε μὲν γὰρ ἡ πόλις καὶ γῆ εὐπορεῖν καὶ χρήματα.
5. He saw that his soul was full of infamy : αἰσχρότης γέμω δὲ ψυχὴ ἴδειν.*
6. The largest harbour was full of ships and merchants : ὁ μέγας λιμὴν γέμω πλοῖον καὶ ἔμπορος.

* See the Chapter on the Participle, Rule III.

7. The city was full of emulation and joy and praise :
 ξῆλος καὶ χαρὰ καὶ ἐπαινός εἴμι ὁ πόλις μεστός.

8. The general ought to be capable of providing the requisites for the war : παρασκευαστικὸς τὰ εἰς ὁ πόλεμος ὁ στρατηγός εἴμι χρή.

9. He is not able to impart his own wisdom : οὐκ εἰμὶ δίδασκαλικὸς ὁ αὐτὸς σοφία.

10. It is needful for him to devote his attention to the year, the seasons, the sky, and the stars, if he intends to become really fit to command a ship : ἀνάγκη αὐτὸς ὁ ἐπιμέλεια ποιοῦμαι ἐνιαυτὸς καὶ ὥρα καὶ οὐρανὸς καὶ ἀστρα, εἰ μέλλω τῷ ὄντι ναῦς ἀρχικὸς γίγνομαι.

Obs. 'Απολαύω is also used with the accusative, and sometimes with the accusative and genitive, the latter case describing the source of the enjoyment. 'Απέλανσα ταῦτα ἔγὼ τῆς πρὸς τοῦτον κοινωνίας, 'I derived this advantage from his society' (DEMOSTH. 1174, *ult.*). The Prepositions ἀπὸ and ἐκ are sometimes joined with ἀπολαύω—always with ὡφελεῖσθαι ; as (PLATO, *Rep.* 393), ἀπολαύειν ἀπὸ τῆς μιμήσεως.

XXII.

§ 132, g. Verbs signifying deficiency, need, loss, grudging, failure, erring in, being deceived in, desertion, privation, removal and departure from, delivery from, etc., also govern a genitive.

1. They had been deceived in (their estimate of) the Athenian power : ψεύδομαι [*plup. pass.*] ὁ Ἀθηναῖος δύναμις.

2. You will not misconceive my surmise, since you are anxious to hear what it is : οὐχ ἀμαρτάνω [*fut.*] ὁ γ' ἐμὸς ἀλπὶς, ἐπειδὴ οὗτος ἐπιθυμῶ ἀκούω.

3. The defendant has robbed me of all my patrimony :
οὗτος τὸ πατρῶον ἄπαν ἀποστερεῖν ἔγώ.*

4. All the vessels there amounted to thirty-nine : *εἰμὶ ὁ σύμπας ναῦς αὐτόθι εἴς δέων τεσσαράκοντα.*

5. We are come to our neighbours to request aid : *ἡκὼ παρὰ ὁ πέλας ἐπικουρία δεῖσθαι [fut. partic.]*.

6. You cannot hear the most delightful of all sounds, and you cannot see the most delightful of all sights : *ὁ πᾶς ἥδὺς ἀκουσμα ἀνήκοος εἰμι, καὶ ὁ πᾶς ἥδὺς θέαμα ἀθέατος.*

7. Pericles was thoroughly inaccessible to bribes : *χρήματα ἄδωρός εἰμι ὁ Περικλῆς.*

8. Do you think you are still deficient in any science ?
ἢτι οὖν οἷομαί τις ἐπιστήμη ἐλλείπω;

9. They were in want of everything, and were at a loss how to escape : *ἐνδεής εἰμι ἄπας καὶ ἀποροῦμαι ἡ σωτηρία.*

10. He was at a loss for money for the expedition :
ἀργύριον εἰς ὁ ἀπόστολος ἀπορεῖν.

11. You are rendering the people destitute of public-spirited men : *ἔρημος ποιῶ ὁ δῆμος ὁ φιλοτιμησόμενος.*

12. I gave up my revenge for the sake of the state .
*ὁ πόλις [dat. *commodi*] παραχωρῶ ὁ τιμωρία.*

13. You are giving up the independence of Greece in favour of Philip : *ὁ ὁ "Ελλην ἐλευθερία παραχωρῶ Φίλιππος.*

14. Already the rich rise in my honour, and move aside both from their seats and paths : *ὑπανίσταμαι δὲ ἔγώ [dat. *commodi*] ἥδη καὶ θάκος καὶ ὁδὸς ἔξισταμαι ὁ πλούσιος.*

15. All knowledge when separated from righteousness

* In Attic law pleadings, *οὗτος* refers to the party, whether plaintiff or defendant, opposed to the speaker.

is low cunning: *πᾶς ἐπιστήμη χωρίζομαι δικαιοσύνη πανουργία.*

16. In order that the enemy might not rally again, through their relaxing their attack: "Ινα μὴ ἀνίημι [partic. 2 aor. gen. abs.] σφεῖς ὁ ἔφοδος, αὐθὶς ὁ πολέμιος συστρέφομαι [2 aor. pass. subj.].

17. You do not get rid of speeches by your clamour: *ἐκ τὸ θορυβῷ [infin.] οὐκ ἀπαλλάττομαι λόγος.*

18. Exclude him from the discussions in favour of peace: *εἴργειν αὐτὸς ὁ ὑπὲρ εἰρήνη λόγος.*

19. Do not grudge me the instruction: *μὴ ἐγὼ φθονῶ [1 aor. subj.] ὁ μάθημα.*

20. I do not envy you this present: *οὐ μεγαίρω ὅδε σὺ δώρημα.*

21. We are objects of jealousy among the Greeks for the dominion we hold: *ἐπιφθόνως διάκειμαι ὁ Ἔλλην ἀρχὴ ὃς ἔχω.*

22. The illustration itself wanted illustration: *παράδειγμα αὐτὸς δέω ὁ παράδειγμα.*

23. The fire was all but destroying the Platæans: *ὁ πῦρ ἐλάχιστον δέω διαφθείρω οἱ Πλαταιῆς.*

Obs. 1. *δέομαι*, 'I request,' usually takes a genitive of the person, and an accusative of the thing, *δεῖσθαι τί τινος* (*Acharn.* 1069); very rarely an accusative of the person, as in *THUCYD.* v. 36, *ἐδέοντο Βοιωτοὺς ὅπως παραδῶσι.*

2. The impersonal *δεῖ* is usually construed with a genitive of the thing, and a dative—sometimes an accusative—of the person; as, *εἴ τι δεῖ ή χειρὸς ὑμᾶς τῆς ἐμῆς ή συμμάχων*, 'if you stand in need of my aid' (*EUR. H. F.*).

XXIII.

§ 133. The Adverbs *εὖ*, *καλῶς*, *μετρίως*, *πῶς*, *ἥ*, *οὕτως*, *ῳδε*, *ώσταύτως*, when joined with the Verb *ἔχειν* (*ἥκειν*,

Herod. and sometimes Attic), sometimes also with *εἰναι*, *κεῖσθαι*, *κ.τ.λ.*, take a genitive of RELATION, as *ώς ποδῶν εἰχον*, ‘as fast as they could run.’ Hence, too, the phrases, *κατέαγα τῆς κεφαλῆς*, ‘I have got my head broke’; *ξυνετρίβην τῆς κεφαλῆς*, *κ.τ.λ.*

1. The city seemed to them to be favourably situated with a view to the war against Athens: *ό πρὸς Ἀθηναῖος πόλεμος καλῶς δοκῶ αὐτὸς οὐ πόλις καθίσταμαι.*

2. The city was conveniently situate for facilitating the passage to Thrace: *ό ἐπὶ Θράκη [gen.] πάροδος χρησίμως ἔχω οὐ πόλις.*

3. Coreyra lies opportunely on the voyage to* Italy and Sicily: *ό γὰρ Ἰταλία καὶ Σικελία καλῶς παράπλους κεῖμαι οὐ Κερκύρα.*

4. Such was the condition of the Greeks as regards unanimity: *οὐ "Ελληνοῦτως ἔχω ὁμόνοια πρὸς ἄλληλονς.*

5. They retreated in disorder, as fast as they could: *ἀναχωρέω ἐσπαρμένος ώς τάχος ἔκαστος ἔχω.*

6. A Sybarite tumbled out of his carriage, and broke his head terribly: *ἀνὴρ Συβαρίτης ἐκπίπτω ἔξ ἄρμα καὶ κατάγνυμι οὐ κεφαλὴ μέγα σφόδρα.*

7. Until he fell and bruised his head: *ἔως συντρίβω [indic.] οὐ κεφαλὴ καταρρέω [part. aor. pass.].*

8. How are the stars related to one another as regards speed? *πῶς οὐ ἀστρον πρὸς ἄλληλα τάχος ἔχω;*

✓ 9. I do not know how he is off for education and justice: *οὐκ οἶδα παιδεία ὅπως ἔχω καὶ δικαιοσύνη.*

✓ 10. How is the place off for timber for ship-building? *ναυπηγήσιμος ὕλη οὐ τόπος πῶς ἔχω;*

* See p. 21, Rule I. 2.

DATIVE CASE.

As the genitive expresses the antecedent, and the accusative the coincident, so the dative expresses the consequent notions of the Verb.

The chief uses of the case naturally arrange themselves under the following heads: the Transmissive Dative; the Dativus ‘Commodi et Incommodi’; the Dative of Reference; and the Instrumental, Local, Circumstantial or Modal, and Temporal Datives.

I. *Transmissive Dative.*

Verbs of *giving, indulging, paying, sharing with, selling, saying, threatening*; also Verbs of *conveying reproach, praise, blame, counsel, orders, etc., to any one*; govern a dative ‘remotioris objecti.’

1. He affords to every one laughter and scandal against himself: *γέλως καὶ διατριβή τις καθ' αὐτοῦ παρέχω.*
2. Go, and sell them to the Egyptians: *πωλέω βαδίζω* [pres. partic.] *αὐτὸς ὁ Αἴγυπτος.*
3. Xenophon communicates freely with Socrates the Athenian touching the journey: *ὁ Ξενοφῶν ἀνακοινοῦμαι Σωκράτης ὁ Ἀθηναῖος περὶ ὁ πορεία.*
4. I presume he will not converse with him about physic: *περὶ ἰατρικὴ δῆπου αὐτὸς οὐ διαλέγομαι.*
5. Rejoicing in the season of spring, when the plane-tree whistles to the elm: *ἡρ ἐν ὥρᾳ χαιρώ, ὅπόταν πλάτανος πτελέα ψιθυρίζω* [subj.].
6. He invokes perdition on himself and race and family: *ἐπαρῷμαι ἔξωλεια ἔαντῷ καὶ γένος καὶ οἰκία.*
7. He will gain favour with neither, and he will be at

enmity with both : *χαρίζομαι μὲν οὐδέτερος, διαβάλλομαι* [p. *fut.*] δὲ *πρὸς ἀμφότερος*.

8. I blame not those ambitious of ruling, but those who are willing to submit : *οὐ ὁ ἄρχω βουλόμενος μέμφομαι, ἀλλὰ ὁ ὑπακούω ἔτοῦμος ὅν*.

9. You reproached me with an infatuated policy : *ὄνει-δίζειν ἐγὼ πολιτείᾳ ἐμπληξίᾳ*.

10. He reproached the Pisistratidæ with inviting the Persian : *ὁ Πεισιστρατίδης ἐπιτιμᾶν ὡς ἐπάγω ὁ Πέρσης*.

11. Those men find fault with themselves, if they commit any error : *ἐκεῖνος ἔαυτῶν ἐγκαλέω, ἢν τις ἐξαμαρτάνειν*.

12. One of these men came forward, and strongly censured the Lacedæmonians : *οὗτος εἰς παρέρχομαι* [part. 2 *aor.*] *ἰσχυρῶς ἐπιπλήττειν ὁ Λακεδαιμόνιος*.

13. The Thesmothetæ have been enjoined annually to revise the laws (*lit.* it has been enjoined to the Thesmothetæ) : *ὁ Θεσμοθέτης προστάσσω* [*pass. impers.*] *καθ' ἔκαστος ἐνιαυτὸς διορθώω ὁ νόμος*.

14. Yesterday I went down to Piræus, to pray to the goddess : *καταβαίνω χθὲς ἐς Πειραιεύς, προσεύχομαι* [*fut. partic.*] *ὁ θεός*.

Obs. *Μέμφομαι* usually takes a genitive, sometimes an accusative, when there is no notion of *transmission* of blame. The accusative and infinitive is the usual prose construction of *κελεύω* but Jelf is surely mistaken in saying, that the dative in Attic prose is very doubtful, except in the sense of *admonishing* (see THUCYD. i. 44). *Προστάσσειν* takes a dative and infinitive, but also an accusative and infinitive (DEMOSTH. 1070, 1). *Παρακαλεῖν, παροξύνειν, προτρέπειν, νουθετεῖν, παρορμᾶν, κ. τ. λ.*, take an accusative; *ἐπιπλήττειν* usually a dative, sometimes an accusative, as in Plato, *Prot.* 327, A.

II.

Verbs of *associating* and *mingling with*, *being reconciled to*, or *causing others to be so*; also *χρᾶσθαι* in its various senses; Verbs of *meeting*, *approaching* and *causing to approach*, *sending*, *following*, *succeeding*, *obeying*, *yielding*, *trusting*; as well as Adjectives, Adverbs, and Substantives expressing these notions—govern the dative.

1. Few are they who worthily associate with philosophy : *δλίγος εἰμὶ ὁ κατ’ ἄξια ὅμιλῶν φιλοσοφίᾳ.*

2. Then, indeed, they came to me myself and my friends, and begged us to be reconciled : *τότε δὴ πρόσειμι [partic.] αὐτὸς τ’ ἐγὼ καὶ ὁ φίλος δέομαι διαλλάττεσθαι [2 aor. pass.].*

3. Induced by my friends, I became reconciled to these men in presence of witnesses : *πειθώ [1 aor. pass.] ὑπὸ ὁ φίλος διαλλάττεσθαι οὗτος ἐναντίον μάρτυς.*

4. Human nature has been blended with a kind of divine influence : *φύσις ἀνθρώπινος μίγνυμι [perf. pass.] θεῖος τις δύναμις.*

5. These are the laws through the medium of which we deal with one another, and transact business : *οὗτος εἰμὶ ὁ νόμος δὶς χρῶμαι ἀλλήλους καὶ συναλλάττω.*

6. I weep for them suffering calamity : *κεῖνος δὲ κλάω συμφορὰ χρῶμαι [perf. part.].*

7. He had much traffic with my father's bank : *χρῶμαι ὁ τράπεζα ὁ πατέρω.*

8. He did not know how to deal with the existing evil : *ἀπορεῖν ὅστις [neut. accus.] χρῶμαι [1 aor. opt.] ὁ παρὼν κακός.*

9. The girl met with an accident, fell sick and died : *τύχη χρῶμαι [1 aor. part.] ὁ παῖς κάμνω [2 aor. part.] ἀποθνήσκω.*

10. But you betray more ignorance than others with reference to foreign affairs: *ἀμαθία δὲ πολὺς πρὸς ὁ ἔξω πρᾶγμα χρῶμαι.*

11. After approaching the hardest part of it, they are off: *πλησιάζω* [I aor. part.] *αὐτὸς τὸ χαλεπὸν ἀπαλλάττομαι.*

12. I will try to meet my son: *ὑπαντιάζω παῖς ἐμὸς πειρῶμαι.*

13. We appeared to discern that all the herds are more inclined to obey their herdsmen, than men their rulers: *πᾶς ὁ ἀγελὴ δοκῶ ὅρῳ μᾶλλον ἐθέλων πειθομαι ὁ νομεὺς η̄ ὁ ἄνθρωπος ὁ ἄρχων.*

14. They say that the nightly messenger succeeds the daily messenger: *ὁ ἡμερινὸς ἄγγελός φημι ὁ νυκτερινὸς διαδέχομαι.*

15. Winter gives place to fruitful summer: *χειμῶν ἐγχωρῶ εὔκαρπος θέρος.*

16. It seems that eloquence and harmony and grace depend upon a good nature: *εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη εὐήθεια ἀκολουθέω.*

17. The relief to the previous guard is coming out of the city: *ὁ διαδοχὴ ὁ πρόσθεν φυλακὴ ἔρχομαι ἐξ ὁ πόλις.*

18. These men must serve, during* a fixed period, in turn with each other: *χρόνος τακτὸς οὗτος στρατεύομαι δεῖ, ἐκ διαδοχὴ ἀλλήλους.*

19. What has Erechtheus to do with jackdaws and a dog? *τίς γάρ εἰμι Ἐρεχθεὺς ὁ κολοιὸς καὶ κυνός;*

20. They did not remember the harangues you delivered, earnestly protesting you had nothing to do with Philip: *οὐ μέμνημαι ὁ λόγος ὃς δημηγορεῖν, διόμνυμαι μηδείς εἴμι σὺ καὶ Φίλιππος πρᾶγμα.*

* See p. 23, Rule IV.

21. What is there in common between a blind man and a mirror? *τίς γὰρ κάτοπτρον καὶ τυφλὸς κουνωνίᾳ;*
 22. What share have you and yours in excellence? *σὺ δὲ ἀρετὴ καὶ ὁ σὸς τίς μετουσίᾳ;*

Obs. Association (*όμιλία, καταλλαγή, etc.*) is often more fully expressed by the prepositions *σὺν, ἐν, παρὰ, πρὸς, etc.*: *αἱ πρὸς τυράννους ὄμιλίαι* (DEMOSTH. 71, 21). With Verbs of *following, ἔπεσθαι, ὀπηδεῖν, etc.*, the dative is sometimes more clearly defined by *σὺν, μετὰ, ἅμα*—describing two persons as being together—or by *ὅπισθεν, ἐπί*—describing the position of the person following (THUC. iv. 124; XEN. Cyr. v. 2, 35; 5, 37).

III.

Verbs, Adjectives, and Adverbs denoting *agreement with, coincidence, equality, similarity, etc., what is suitable to, pleasing to, etc.*, govern a dative.

1. They agree neither with themselves nor with one another: *οὐτε γὰρ ἑαυτῶν οὐτε ἀλλήλων ὄμολογῷ.*
2. So far as was possible, he created a likeness in* the stone to ivory: *ὡς οἶός τ' εἴμι, ὄμοιότης ὁ λίθος ὁ ἐλέφας ἐξενρίσκειν.*
3. The nature of the fair† imperceptibly wins them to a likeness and harmony with the beauty of reason: *ὁ τὸ καλὸν φύσις λανθάνω εἰς ὄμοιότης καὶ κουνωνίᾳ ὁ καλὸς λόγος ἄγω [partic.]*.

4. All the attendants on Cyrus were armed with the same weapons as Cyrus: *ὁπλίζομαι δὲ πᾶς ὁ περὶ ὁ Κῦρος ὁ αὐτὸς ὁ Κῦρος ὄπλον.*

* See p. 21, Rule I. 1.

† i.e. 'the fair,' in an abstract sense, *τὸ καλόν*.

5. All the orators praise the illustrious Aristeides, and my own namesake, and Pericles: ἐπαινῶ μὲν ὁ παριών* ἄπας ὁ Ἀριστειδης ἐκεῖνος, ὁ ὄμώνυμος ἐμαυτοῦ, καὶ ὁ Περικλῆς.

6. Ignorance and intemperance seem akin to these vices: ὁ ἀμαθία καὶ ὁ ἀκολασία παραπλήσιος οὗτος φαίνομαι.

7. The sentence is the same for the murderer of a slave and of a freeman: ὁ ψῆφος ἵσος [neut.] δύναμαι ὁ δοῦλος ἀποκτείνως καὶ ὁ ἐλεύθερος.

8. Now these men have nothing to do with the shipwreck: οὗτος δ' οὐδ' ὅτιοῦν προσήκω [impersonal] ὁ ναυαγία [gen.].

9. It is not fitting for me, with a marriageable daughter, to live with such characters: οὐχ ἀρμόττω ἐγώ, θυγατήρ επίγαμος ἔχων, οἰκῶ μετὰ τοιοῦτος.

10. He did not know how to conform to Phrastor's habits: ἀρέσκω οὐκ ἐπίσταμαι ὁ ὁ Φράστωρ τρόπος.

11. I guard against intoxication and sleep as I would against an ambush: μέθη καὶ ὑπνὸς ὄμοιως ἐνέδρα φυλάττομαι.†

12. I, too, am now kept in suspense, in the same danger with the vilest wretches: καὶ ἐγὼ νῦν ἐν ὁ αὐτὸς κίνδυνος ὁ φαῦλος αἰωροῦμαι.

Obs. *ἵσος*, *ὄμοιος*, *κοινός*, generally take a dative; *ἀδελφός*, a genitive or dative; *παραπλήσιος* takes a genitive as well as a dative; *πρέπειν* and *προσήκειν* are also used with the accusative and infinitive; *ἀρμόττειν* sometimes takes an accusative with *πρός*.

* The full expression would be, ὁ παριών ἐπὶ τὸ βῆμα, as in Aeschin. 76, 18.

† See p. 38, *Obs.*

IV. *Dativus Commodi.*

From the dative expressing the idea of transmission, it is also used when any evil or good is mentioned as happening to any one. So that all Verbs *may* have this dative, when the action of the Verb is represented as done for the *harm* or *benefit*, *guidance*, *instruction*, etc., of any one. But there are certain Verbs whose sense directly implies a *Dativus Commodi* or *Incommodi*.

Such are Verbs of *helping*, *favouring*, etc., *serving as a slave*, *ministering to*, and those of an *opposite* signification; Adjectives* expressing kindly or unkindly feelings towards any one, as *εὔνοος*, *πολέμιος τινι*· also possessive and attributive notions, the thing possessed being regarded as tending either to the good or the harm of the owner, as *τῷ Κύρῳ ἦν μεγάλη βασιλεία*· and, in a more general sense, all Verbs signifying that something is done *for the sake*, *pleasure*, *honour*, *guidance*, *furtherance*, *protection*, *safety*, etc., or *the contrary*, of some person or thing.

1. Brasidas, on perceiving this, succoured those on the spot with a hundred Hoplites: *αισθάνομαι δὲ οὐτος ὁ Βρασίδας βοηθῶ ὃ ἐν ὁ χωρίον μετὰ ὄπλιτής ἑκατόν*.

2. An abundant wardrobe is very serviceable to a man, whether healthy or sick: *ἐσθῆτος ἀφθονος πολὺς* [neut. plur.] *καὶ ὑγιαίνων καὶ κάμνων ἐπικουρέω*.

3. Orestes wished to avenge his father: *'Ορέστης ἐθέλω τιμωρέω πατήρ.*

4. If you serve me well in these matters, I shall feel grateful to you: *ἀν οὐτος* [neut.] *ἐγὼ καλῶς ὑπηρετεῖν* [subj.], *ὑμεῖς χάρις οἴδα* [fut.].

* And even Substantives, as *τὰ Μενελέῳ τιμωρήματα* ‘succour given to Menelaus’ (HEROD. vii. 169).

5. In Italy, also, he negotiated with some states touching friendship with the Athenians: *καὶ ἐν ὁ Ἰταλίᾳ τις πόλις [dat.] χρηματίζειν περὶ φιλία ὁ Ἀθηναῖος.*

6. For the rich, they say, have many solaces: *ὁ γὰρ πλούσιος πολύς, φημι, παραμύθιον.*

7. Parmeno brought an action against this man for the blows he had received: *ὁ Παρμένων δικάζομαι οὗτος ὁ πληγὴ [gen.] ὃς λαμβάνω.*

8. When I filed my suit against my guardians for* my patrimony: *ἡνίκα ὁ δίκη λαγχάνω [indic. aor.] τὰ πατρῶα ὁ ἐπίτροπος.*

9. They are in every respect at enmity with the body: *διαβάλλομαι [perf. pass.] πανταχῆ ὁ σῶμα.*

10. I will show that Nicomachus conspired against the Commons: *ἐγὼ Νικόμαχος ἐπιβουλεύω [I aor. partic.] ὁ πλῆθος ἐπιδείκνυμι.*

11. Our embassage was not sent to argue against your allies: *ὁ πρέσβευσις ἡμεῖς οὐκ ἐσ ἀντιλογία ὁ ὑμέτερος σύμμαχος γίγνομαι.*

12. In Oreum Philistides was acting for Philip: *ἐν Ὄρεον Φιλιστίδης πράττειν Φίλιππος.*

13. I hate bad wives for my sons: *κακὸς ἐγὼ γυνὴ νῦν στυγῶ.*

14. We became allies, not for the enslavement of Greece to Athens, but for the liberation of Greece from the Mede: *σύμμαχος γίγνομαι οὐκ ἐπὶ καταδούλωσις [dat.] ὁ Ἑλλην Ἀθηναῖος, ἀλλ' ἐπὶ ἐλευθέρωσις ἀπὸ ὁ Μῆδος ὁ Ἑλλην.*

15. They blame despotism, and Periander's advice to Thrasybulus: *ψέγω ἡ τυραννίς καὶ ὁ Περίανδρος Θρασύβουλος συμβουλία.*

* See p. 21, Rule I. 2.

J 16. They hung up these spoils in honour of the gods:
θεὸς λαφύρον οὐτος πασσαλεύω.

Obs. In the full construction of *τιμωρεῖν*, the person avenged is in the dative; the person on whom vengeance is taken, in the accusative; as *τιμωρεῖν τινι τοῦ παιδὸς τὸν φονέα*, ‘to avenge him on the murderer (for the murder) of his son’ (XEN. *Cyrop.* iv. 6, 8): *τιμωρεῖσθαι τινα*, ‘to avenge oneself upon another,’ i.e. to punish him, always takes an accusative of the person, sometimes with a genitive of the thing, as *τιμωρεῖσθαι τινά τινος*, ‘to punish a man for something’ (HEROD. iii. 145). The accusative of the thing is, however, more common, as in EUR. *Cyc.* 695: *εἰ μή σ' ἔταιρῶν φόνον ἐτιμωρησάμην*, ‘had I not chastised you for the murder of my comrades.’ Cf. XEN. *Anab.* vii. 1. 25.

ἀμύνειν, ‘to keep off,’ takes an accusative of the person or thing to be kept off, with dative and sometimes genitive of the person from whom the danger is warded off; as **Δαναοῖσιν λοιγὸν ἀμύνειν** (*Il.* i. 456); **Τρῶας ἄμυνε νεῶν** (*Il.* xv. 731). In prose, it is mostly used with a dative of the person, as **τοῖς μὲν οὐκ ἡμύνατε σωθῆναι** (*THUCYD.* vi. 80). **ἀμύνεσθαι τινα** in the middle voice means not only to keep off or repel an assailant, but—especially in Thucydides—to avenge oneself on him, to requite, repay, punish; frequently with dative of instrument, as **τοῖς ὁμοίοις, ταῖς ναυσὶν, ἀρετῇ** (*THUC.* Cf. *SOPH. Antig.* 639; *Æ. C.* 873). It is also used with **περὶ** and **ἐπέρ**, as **ἀμύνεσθαι περὶ τῶν οἰκείων** (*THUC.* ii. 39).

Τπηρετεῖν takes a genitive, when the relation between the master and the servant is signified; a dative, when the benefit of the master is the point in view. The usual prose construction of *ώφελεῖν* is with accusative of the person, *οὐδέν τινα ώφελεῖν*, like the Latin, *jurare aliquem*. It is

found in the poets, as ÆSCH. *Pers.* 842, SOPH. *Antig.* 560, EUR. *Or.* 665, ARISTOPH. *Av.* 420, with a dative of the person, and also in Aristotle and later prose writers, in the sense of *prodesse alicui*. ὄντημι and βλάπτω take an accusative; ἐνοχλεῖν usually a dative, sometimes an accusative, as in DEMOSTH. 622, 12; ἐμποδίζειν usually an accusative, sometimes a dative, as in ISOCHR. 321, 7, νῦν δέ μοι τὸ γῆρας ἐμποδίζει, *impedimento est mihi*; and in Aristotle.

V. Dative of Reference.

This, which is also called the *Ethical Dative*, is a variety of the Dativus Commodi, employed when anything is mentioned with especial reference to any person, who is presumed to be interested in it. Its meaning, which is very various, fluctuates with the context; e.g. 1. Ως καλός μοι ὁ πάππος! (XEN.) ‘How handsome my grandfather looks!’ 2. Εγὼ πρίωμαι τῷδε; (ARIST. *Ran.* 1229). ‘Am I to buy to please this fellow?’ 3. Δέξαι χοάς μοι τάσδε (EUR. *Hec.* 535), ‘Receive these libations at my hands.’ 4. Ἀπελθέτω ἐκποδῶν ἡμῖν, ‘Let him get out of our way’ (EUR. *Or.* 547). 5. “Ορα, εἴ σοι βουλομένῳ ἐστύν (PLATO. *Rep.* 358, D.), ‘Look, if you please.’ 6. Καὶ τοί σ’ ἐγώ τίμησα τοῖς φρονοῦσιν εὖ (SOPH. *Ant.* 904), ‘Yet I honoured you in the judgment of the wise.’

1. Sit down quietly! No, by Apollo, not I, unless I see you bring forward a motion for peace: κάθημαι σύγα! μὰ ὁ Ἀπόλλων ἐγὼ μὲν οὐκ, ἦν μὴ περὶ εἰρήνη πρυτανεύω [subj. 1 aor.] ἐγὼ.

2. Consider whether he seems to you to receive these honours in a friendly spirit at her hands: σκέπτομαι [1 aor. mid. imper.] εἴ συ προσφιλῶς αὐτὸς δοκῶ γέρας ὅδε δέχομαι.

3. Stranger, step aside out of the way of kings: ὁ ξένος, τύραννος ἐκποδῶν μεθίσταμαι.

4. The Commons of Platæa were not inclined to revolt from Athens: ὁ πλῆθος ὁ Πλαταιῆς οὐ βουλόμενός εἰμι ὁ Ἀθηναῖος ἀφίσταμαι.

5. Nicias expected the news concerning Egesta: ὁ Νικίας προσδεχόμενός είμι ὁ περὶ ὁ Ἔγεσταῖος.

6. For in my judgment, whoever, being unrighteous, is skilled in eloquence, incurs the heaviest censure: ἐγὼ γὰρ δοτις, ἄδικός είμι, σοφὸς λέγω πέφυκα, πλειότος ζημία ὀφλισκάνω.

7. For in the opinion of all, you do not deserve to be unfortunate: ἀνάξιος γὰρ πᾶς εἰμὶ δυστυχέω.

8. What, then? will not our young men stand in need of temperance? τι δέ; σωφροσύνη ἅρα οὐ δεῖ [impers. fut.] ἡμεῖς ὁ νεανίας;

9. So long as they saw that the archers retained their bows, and were able to use them: μέχρι μὲν οὖν ὁ τοξότης ἔχω [indic. imperf.] τε ὁ βέλος αὐτός, καὶ οἶος τέ είμι χρῶμαι.

10. When he found that his army had no wheat, and was suffering from the weather: ἐπειδὴ ὁ στρατιὰ σῦτός τε οὐκ ἔχω [indic.] αὐτός, καὶ ὑπὸ χειμῶν ταλαιπωρέω.

11. And the whole body of the Athenians, when they saw that the barbarians had departed from their territory, immediately began to cross the water: Ἀθηναῖος δὲ τὸ κοινόν, ἐπειδὴ αὐτὸς ὁ βάρβαρος ἔξ ὁ χώρα ἀπέρχομαι [2 aor. indic.], διακομίζομαι εὐθύς.

12. It is not long since they saw their elderly men leave off wearing their linen under-garments: καὶ ὁ πρέσβυς αὐτὸς οὐ πολὺς χρόνος ἐπειδὴ χιτῶν λίνεος παύθομαι [1 aor. mid. indic.] φορῶν.

Obs. 1. Cf. the Latin idiom, ‘Pulset tum mihi Lictorem’ (LIVY, 2, 29), ‘Let me see any one strike a Lictor.’

2. Connected with this usage are the following idiomatic phrases : *συνελόντι, συντεμόντι*, sometimes with, sometimes without, *εἰπεῖν, to speak briefly, concisely*. So THUC. ii., *τὸ νόσημα, πολλὰ καὶ ἄλλα παραλιπόντι ἀτοπίας, τοιοῦτον ἦν*, ‘The disease, to pass by some of its strangest features, was such as I have described.’

VI. *Instrumental Dative.*

Verbs expressing *joy, sorrow, anger, surprise, content, and similar feelings or states*, take a dative of that whereby they are produced, when it is not conceived of as the cause whence they spring [*gen.*], nor as that wherein they consist [*accus.*].

1. The king of Asia is not contented with the blessings he possesses : *ό δέ Ἀσία βασιλεὺς οὐκ ἀγαπάω τὸ ὑπάρχον ἀγαθόν.*

2. Do not imagine that Philip rejoices in the same things as his subjects : *μὴ οἴομαι δέ Φίλιππος δέ αὐτὸς χαίρω καὶ δέ ἀρχόμενος.*

3. Contented with his achievements, he will maintain tranquillity : *ἀγαπάω [I aor.] τὸ πεπραγμένον ἡσυχίᾳ ἔχω.*

4. I am surprised at my exclusion from your gates : *θαυμάζω δέ ἀπόκλησις ἐγὼ δέ πύλη [gen.].*

5. Soldiers, be not astonished that I am indignant at the state of affairs : *ἀνήρ στρατιώτης, μὴ θαυμάζω ὅτι χαλεπῶς φέρω δέ παρὼν πρᾶγμα.*

6. Do not, induced by the calumnies of these men, condemn me : *μή, δέ οὗτος διαβολὴ ἐπαΐρω [I aor. pass.], ἐγὼ καταψηφίζομαι.*

7. He plumes himself on the very qualities for which he is detested by all men : *δειπνὸς πᾶς δυσχεραίνομαι, οὗτος δέ διάνοια [acc.] ἀγάλλομαι.*

8. It is natural to all men to listen with pleasure to censures, but to be annoyed by those who commend themselves : φύσις [dat.] πᾶς ἀνθρωπος ὑπάρχω [impers.] ὁ μὲν λοιδορία ἀκούω ἥδεως, ὁ δ' ἐπαινῶν ἔαυτῶν ἄχθομαι.

Obs. Prepositions are often used, such as ὑπό, διά, ἐν, ἀπό, ἐξ, sometimes varying the sense, sometimes rendering it more explicit; *e.g.*, ἐν ἵεροις δῆλον καὶ ἐν οὐρανίοις σημείοις (*XEN. Cyr.* i. 6, 2). In *Theæt.* 184, C., διά, with the genitive, is opposed to the dative, as the more remote to the immediate cause: σκόπει, ἀπόκρισις ποτέρᾳ ὅρθοτέρᾳ φόρωμεν, τοῦτο εἶναι ὀφθαλμούς, η δι' οὐ ὄρωμεν. In *THUC.* i. 10, we find εἰκάζειν ἀπό τινος; and i. 8, εἰκάζειν τινί.

VII.

The dative also signifies *the actual means* or *instrument* by which anything is done; *the cause* by which any result is effected: *the measure* of comparison or judgment, as πολλῷ μείζων, ‘greater by far,’ τούτῳ κρίνω, ‘by this I judge’; and also the agent with passive verbs and verbals.

1. Melitus seems to have instituted this prosecution from recklessness and youthfulness: Μέλιτος δοκῶ ὁ γραφὴ οὗτος ἀκολασία καὶ νεότης γράφομαι [*I aor.*].

2. It is probable that the Athenians, owing to their high spirit, will not be the slaves of their soil: εἰκὼς Ἀθηναῖος φρόνημα μὴ ὁ γῆ δουλεύω [*I aor.*].

3. The Lacedæmonians retired, owing to physical weakness caused by want of provisions: ὁ Λακεδαιμόνιος ἀσθένεια σῶμα διὰ σιτόδεια ὑποχωρέω.

4. Whenever I see one of these tricks, I go away older by more than a year: ὅταν τις οὗτος ὁ σόφισμα ἰδεῖν [*subj.*], πλεῖν ηγεντὸς πρέσβυς ἀπέρχομαι.

5. They were discovered to be Carians by the style of

their weapons, and by the mode in which to this day they bury: Καὶ γιγνώσκω [I aor. pass.] ὃ τε σκευὴ ὁ ὅπλον, καὶ ὁ τρόπος ὃς νῦν ἔτι θάπτω.

6. This he will say, if we may guess by his actions towards the others: οὐτὸς ἐρῶ, εἴπερ ὃς πρὸς ὁ ἄλλος ποιῶ [perf. act.] δεῖ τεκμαίρομαι.

7. Achilles has not been represented as versatile by Homer: ὁ Ἀχιλλεὺς οὐ πολύτροπος ὁ Ὄμηρος ποιῶ.

8. We may also form an estimate from this expedition, as to the character of previous armaments*: εἰκάζω δὲ χρὴ οὐτὸς ὁ στρατεία οἵος εἴμι ὁ [neut. plur.] πρὸ αὐτός.

Obs. This dative is even used with substantives: κινήσεις τῷ σώματι (PLATO, Legg. 631, C.); ἡ τοῖς βέλεσιν ἔφεσις, shooting with arrows (717, A.); διὰ μιμήσεως φωνᾶς τε καὶ σχήμασι, through imitation carried on by means of sounds and forms.

VIII. Circumstantial or Modal Dative.

The dative expresses the *mode* or *manner* in which anything takes place; the *circumstances* or *accessories* of any action: especially when the substantive is accompanied by αὐτός; e. g. ἀποκτείνας μιν ἥφαντεν αὐτῷ ἵππῳ, ‘horse and all,’ HEROD. iii. 126.

1. We alone are not arrogant in prosperity, and in calamity we yield less than others: μόνος εὐπραγίᾳ τε οὐκ ἔξυβριζω καὶ συμφορὰ ἥσσον ἔτερος εἴκω.

2. They command them not to gain admission into the house by force: προστάττω αὐτὸς μὴ βίᾳ εἰς ὁ οἰκία πάρειμι.

3. They said that many had already been thrown down the precipice, horses and all: πολὺς λέγω ἥδη αὐτὸς ὁ ἵππος κατακρημνίζω [I aor. pass.].

* *Lit.* ‘What sort of things those before it were.’

4. Pausanias, after an incursion into Eleusis in Attica with a Peloponnesian force, retired again : ὁ Παυσανίας ἐσβάλλειν [2 aor. pass.] ὁ Ἀττικὴ εἰς Ἐλευσίς* στρατὸς Πελοποννήσιοι ἀναχωρέω πάλιν.

5. He has purchased a chariot for himself, that he may not travel on foot: ὅχημα ἔαντοῦ ὠνεόμαι, ἵνα μὴ πεζῆ πορεύομαι [subj.].

Obs. Hence the adverbial usages, δίκῃ, δημοσίᾳ, πεζῇ, κοινῇ, κομιδῇ thoroughly, σπουδῇ zealously, ἄλλῃ, sc. ὁδῷ, διχῇ, εἰκῇ, τῷ ὅντι, τῇ ἀληθείᾳ, λόγῳ, ἔργῳ, κ.τ.λ.

N.B. The dative of LOCALITY, through very frequent in poetry, is rare in prose without one or the other of the following Prepositions: ἐν, ἀμφί, περί, ἐπί, παρά, πρός, ὑπό. The dative of TIME has already been illustrated, under the genitive of Time.

ACCUSATIVE CASE.

The Accusative is the case of the proximate or immediate object of the verbal notion; and expresses a conception coincident with the state or action described by the Verb. For instance, the notion of beating contains in itself—in addition to the notion of a person striking—that of a blow and of a person struck, both of which take an accusative, as *τύπτω σε πληγάς*.

I.

The Accusative follows most transitive Verbs; such, for example, as those which admit of being classified under one or another of the following heads: 1. Verbs of action (*πράττω*); 2. of production (*ποιῶ*); 3. of transmission (*δίδωμι*); 4. of reception (*λαμβάνω*); 5. of perception (*όρω*); 6. of possession (*κέκτημαι*).

* See Rule X., on the Genitive Case.

1. He fortified our territory with walls of brass and adamant—the alliance of Eubœa and Thebes: *τεῖχος χάλκεος καὶ ἀδαμάντινος ὁ χώρα ἡμεῖς τειχίζειν, ὁ ὁ Εὐβοεῖς καὶ Θηβαῖος συμμαχία.*

2. They make the largest gains when they sell their corn dear: *κερδαίνω πολὺς* [neut. plur.] *ὅταν τίμιος ὁ σῖτος πωλέω* [subj. pres.].

3. He strikes me with his fist, and seizes me by the waist, and pushes me into the stone-quarries: *παίω ἐγὼ πὺξ καὶ ἀρπάζω ἐγὼ μέσος καὶ ὠθέω ἐγὼ εἰς ὁ λιθοτομίᾳ.*

4. The war will of itself detect the rotten spots in Philip's affairs: *εὑρίσκω ὁ σαθρὸς* [neut. plur.] *ὁ Φίλιππος πρᾶγμα* [gen.] *αὐτὸς ὁ πόλεμος.*

5. One of the Platæans knocked a tile off the battlements, which made a noise by its fall: *καταβάλλω τις ὁ Πλαταιεὺς ἀπὸ ὁ ἔπαλξις κεραμὶς, ὃς πεσὼν ψόφος ποιῶ* [i aor. act.].

6. The Platæans standing on the edge of the trench perceived them: *ὁ Πλαταιεὺς ἐκεῖνος ὄρῳ ἵστημι* [part. perf. mid.] *ἐπὶ ὁ χεῖλος* [gen.] *ὁ τάφρος.*

7. Let him consider, that we formerly possessed Pydna and Methone, and the whole of that territory: *λογίζομαι* [i aor. mid. imper.], *ὅτι ἔχω ποτὲ ἡμεῖς Πύδνα καὶ Μεθώνη καὶ πᾶς ὁ τόπος οὗτος.*

II.

Many transitive, and more intransitive, Verbs take an accusative of what is called the *cognate* or the *equivalent* notion; especially those intransitive Verbs which are significant of a state or feeling, as *δουλεύω δουλείαν· ἥδονάς ἥδομαι·* or of motion along,* as, *βαίνειν ὁδόν.*

* The accusative expresses motion *towards* only in the poets; as *Μήδεια πυργοὺς γῆς ἔπλευσ' Ἰωλκίας.* In prose, a preposition is used.

Many intransitive Verbs exchange their neuter for an equivalent transitive sense, and thus take an accusative of the patient, as δορυφορεῖν τινα, ‘to guard a person,’ ἔξαναχωρεῖν τὰ εἰρημένα, ‘to back out of his proposals’ (THUC. iv. 28); θάνατον θαρρεῖν, ‘to be indifferent to death;’ ἐκστῆναι κίνδυνον, ‘to avoid a danger,’ the metaphor probably coming from the ring, as in Virgil’s ‘Corporē tela modo atque oculis vigilantibus exit.’ The ordinary construction of ἐκστῆναι is of course with the genitive, as ἐκστῆναι τῆς ἀρχῆς, ‘to retire from office’ (THUC. ii. 63), and τῶν ὅντων (DEMONS. 959, 28)=cedere bonis ‘to become bankrupt.’

1. He is ready to wriggle through every turn and to exhaust every shift in his efforts to escape: *ἰκανός είμι πᾶς μὲν στροφὴ στρέφομαι, πᾶς δὲ διεξόδος διεξέρχομαι ἀποστρέφομαι* [2 aor. pass.] *λιγίζομαι* [part. pres.].

2. By the gods, my friend, you look like a man of war: *πρὸς ὁ θεός* [gen.], *ἄνθρωπος, ναύφρακτος βλέπω*.

3. Why should I tell you, how one ought to draw up an army for battle, or how to lead them by day or by night, or along narrow or broad, or mountainous or level ways? *τί ἀν ἐγὼ λέγω* [opt.] *συ, δπως χρὴ τάστω εἰς μάχη στρατιά, ἢ ὅπως ἄγω ἡμερά* [gen.] *ἡ νύξ, ἢ στενὸς ἢ πλατὺς ὁδὸς ἢ ὁρεινὸς ἢ πεδινός;*

4. Philip wars with us from the resources of our allies, by plundering those who sail across the sea: *ἀπὸ ὁ ἡμέτερος Φίλιππος ἡμεῖς* [dat.] *πολεμέω σύμμαχος, ἄγω καὶ φέρω σ πλεών ὁ θάλαττα.*

5. And Brasidas, sallying forth by the gates near the stockade, ran at full speed along the high road where the trophy now stands: *καὶ ὁ Βρασίδας κατὰ ὁ ἐπὶ ὁ σταύρωμα πύλη ἐξέρχομαι* [2 aor. partic.], *θέω δρόμος* [dat.] *ὁ ὁδὸς εἰθύς, ὅσπερ* [dat. fem.] *νῦν ἵστημι* [perf.] *ὁ τρόπαιον.*

6. He looked mustard, and made a long face: *βλέπω νάπυ καὶ ὁ μέτωπον ἀνασπάω* [1 aor.]

7. With the main squadron they hurried on their voyage to Coreyra and Sicily: *ὁ πλείων ναῦς* [plur.] *ὁ ἐσ ὁ Κερκύρα πλοῦς καὶ Σικελίᾳ ἐπείγομαι.*

8. Why do you smile your last smile? *τί προσγελάω ὁ πανύστατος γέλως;*

9. No one can be indifferent to death without a foolish indifference: *οὐδεὶς* [dat.] *προσήκει* [impers.] *θάνατος θαρρῶν* [dat.] *μὴ οὐκ ἀνοίγως θαρρῶ.*

10. Neither was Philip indifferent to them, nor they to Philip: *οὐτε Φίλιππος θαρρῶ οὗτος οὐθ' οὗτος Φίλιππος.*

11. This man is choregus and trierarch, and discharges the rest of the public offices: *οὗτος χορηγεῖν καὶ τριηραρχεῖν καὶ ὁ ἄλλος λειτουργία λειτουργεῖν.*

12. Their state, from the independence of its situation, makes them their own arbiters: *ἡ πόλις αὐτός, αὐτάρκης θέσις κείμενος, παρέχω αὐτὸς δικαστής.*

13. To enjoy every pleasure throughout life is at once desirable for ourselves, and harmless to all men: *πᾶς ἥδονὴ ἥδομαι διὰ βίος συμφέρων τε ἡμεῖς εἰμὶ καὶ ἀβλαβῆς ἄπας.*

14. I will not move my other foot, unless this is made clear: *οὐκ ἀν προβαλνω* [2 aor. opt.] *ὁ ποὺς ὁ ἔτερος, εἰ μὴ οὗτος ἀκριβώω* [1 fut. pass.]

15. After this the Lacedæmonians engaged in what is termed the Holy War: *ὁ Λακεδαιμόνιος μετὰ οὗτος ὁ ἱερὸς καλούμενος πόλεμος στρατεύω* [1 aor. act.]

16. Miltiades who conquered the barbarians at the battle of Marathon: *Μιλτιάδης ὁ ἐν Μαραθῶν μάχῃ ὁ βάρβαρος νικᾶν* [1 aor. act. partic.]

17. Physicians would be very skilful, if from early childhood they had suffered from every disease: *δεινὸς ἀν εἰμι ὁ ἰατρὸς, εἰ ἀπὸ παῖς* [plur.] *ἀρξάμενος πᾶς νόσος κάμνω* [2 aor. opt.]

18. Perhaps the man has that disease in his eyes which is called ‘ophthalmia’? *νοσῶ που ἀνθρωπος ὄφθαλμός, ὃς ὄνομα ὄφθαλμια;*

Obs. The equivalent accusative is, as might be expected, far more common in poetry than in prose; *e. g.* *βρύειν ρόδα* (*Anac.* 31, 2); *πνεῦν φλόγα* (*PIND. P.* iv. 225); *ἀντανγεῖν φόνον* (*EUR. Or.* 1512); *θαλλούσης βίον* (*ÆSCH. Pers.* 628); *δένδρε' ἔθαλλεν γῆ* (*PIND. Ol.* iii. 23); *ρείτω γάλα* (*THEOCR.* v. 124); *πέτρα ὕδωρ στάζουσα* (*EUR. Hipp.* 132); *σέλμα ἡμένων* (*ÆSCH. Ag.* 190); *θακοῦντι ἔδρας* (*P. V.* 389); *κοιμήσατο ὑπνον* (*HOM.*); *ἔξόμεσθά σε*, ‘supplicate you’ (*SOPH. O. R.* 30); *ἥσθην πατέρα τὸν ἐμὸν εὐλογοῦντά σε* (*Philoct.* 1314); *σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω* (*Aj.* 136). Cf. *VIRG. gratatur reduces*, *i. e.* *τὸ reduces εἶναι*. *Κλίμακος προσαμβάσεις στείχει*, ‘walks along’ (*S. C. Th.* 467); *τρίποδας ὄδοὺς στείχει* (*Agam.*): cf. *VIRGIL’s ire viam*.

III.

§ 138. Some Verbs, especially those of saying something of, or doing something to, another person, as *ἐργάζεσθαι*, *λέγειν τί τινα*; of asking, praying, etc.; of teaching, reminding, etc.; of dividing into parts; of concealing from; of advising, persuading, challenging, compelling; of taking away from, stripping, putting on, etc.; take a double accusative, *i. e.* an accusative both of the thing and of the person: *e. g.* *κακὰ πλεῖστα εἴργασμαι τὸν ὑμέτερον οἰκον*. ‘I have inflicted very great injuries on your family.’

1. Now the Thebans did us many injuries: *Θηβαῖος δὲ πολὺς* [*neut. plur.*] *ἥμεις ἀδικέω* [*I aor. act.*].

2. What evil, then, will you do the miserable man? *τίς δῆτα ὁ δύστηνος ἐργάζομαι κακός*;

3. On this account the Lacedæmonians challenge you to peace, and demand *Ægina*: διὰ οὗτος ὑμεῖς μὲν ὁ Λακεδαιμόνιος εἰρήνη προκαλοῦμαι, καὶ ὁ Αἰγίνα ἀπαιτέω.

4. Should we desire to go to Delphi, we ask a passage of the Boeotians: ἦν εἴμι Πυθῶδε βούλομαι, Βοιωτοὶ δίοδος αἰτοῦμαι.

5. I will remind you of the dangers of your ancestors: ἀναμνάω ὑμεῖς ὁ ὁ πρόγονος ὁ ὑμέτερος κίνδυνος.

6. Philebus has rightly asked these questions of us: ὀρθῶς οὗτος ὑμεῖς ἐρωτάω Φίληβος.

7. Privately he does each person the greatest service: ἴδιᾳ ἔκαστος εὐεργετέω ὁ μέγας εὐεργεσία.

8. He concealed from his daughter the death of her husband: ὁ θυγάτηρ κρύπτω ὁ θάνατος ὁ ἀνήρ.

9. He says that he will teach you many good things: φημὶ ὑμεῖς πολὺς διδάσκω ἀγαθός.

10. You will not persuade one single man of that: ἐκεῖνός γε οὐκ ἀν πείθω [I aor. opt.] ἄνθρωπος οὐδείς.

11. Those stratagems involve the highest repute, by which a man deceives his foe, and does the greatest service to his friends: ὁ κλέμμα καλὸς δόξα ἔχω, ὃς ὁ πολέμιος ἀπατάω [I aor. act. part.] τις ὁ φίλος μέγιστα ὡφελέω.

12. Why do we censure the Lacedæmonians for this? τί οὗτος ὁ Λακὼν αἰτιᾶσθαι;

13. In the recent naval engagement we repulsed the Corinthians single-handed: ὁ μὲν γενόμενος ναυμαχία αὐτὸς ἀπωθέω [I aor. mid.] Κορίνθιος.

14. In order that I may not dye you with the Sardian dye: ἵνα μή συ βάπτω βάμμα Σαρδιανικός.

15. I will ruin you, and I sue you for* 10,000 drachms: ἀπόλλυμι συ, καὶ γράφω συ μύριος δραχμά.

* Cf. p. 27, Rule VII. *Γράφεσθαι* is far more common than *γράφειν* in this sense.

16. I gave you a banquet of many sweet and varied delicacies: *πολὺς καὶ ἥδὺς καὶ παντοδαπὸς* [neut. plur.] *εὐωχέω ὑμεῖς.*

17. Some persons feed cocks with garlic before they fight them: *ἔνιος ὁ ἀλεκτρυὼν σκόροδον σιτίζειν* [I aor. partic.] *συμβάλλω.*

18. I am assured, by your goodwill towards me, that you will not cajole me with vain hopes: *πιστεύω ὁ ὑμεῖς εἰς ἐγώ εὔνοια μὴ ψεύδω* [fut.] *ἐγώ ὁ ἀγαθὸς ἐλπίς.*

19. I am conscious that I have deceived him in every respect: *σίνοιδα ἔμαυτοῦ πᾶς* [neut. plur.] *ψεύδομαι* [perf. pass. deponent] *αὐτός.*

20. But Cyrus, on hearing this, divided his army into twelve battalions: *ἀκούω δὲ οὗτος ὁ Κύρος, ὁ στράτευμα κατανέμω δώδεκα μέρος.*

Obs. 1. It is not meant that the Verbs implying the notions mentioned above *always* have a double accusative case, but only that generally or frequently they are so constructed in good writers, simply because the notions of the act and of the patient *both* require to be defined. Nor is it meant that no Verbs besides these ever take a double accusative. The construction is found with other Verbs in good writers, when they wish to define the full scope of the verbal operation, though it mostly happens that this is not required, the Verb being already sufficiently definite in that respect.

2. We must not confound the double accusative, properly so called, viz., *that of the patient and the act*, with another double accusative, *that of the patient and the part* (*σχῆμα καθ' ὅλον καὶ μέρος*), the part being placed in apposition to the patient, and thus giving increased accuracy to the notion; e.g. *καὶ σὺ μ' ἐξ ὁδοῦ πόδα κρίνουν κατ' ἄλσος* (*Æd. Col. 113*).

3. We must also except another double accusative, *that of the object and the predicate*; e.g. *τοὺς Ἀθηναίους εἴλοντο συμμάχους*. In the passive construction of such a clause two nominatives are used, as in Latin.

IV.

§ 140. Those Verbs which, in their active forms, take a double accusative, or a dative of the *person* with an accusative of the *thing*, are frequently used with an accusative of the *thing* in the passive voice. Thus, the sentence *τοὺς πολεμίους τὴν ναῦν ἀπεστερήκαμεν*, becomes in the passive *οἱ πολέμιοι τὴν ναῦν ἀφῆρέθησαν*, ‘the enemy were deprived of their ship.’

1. Those of the Athenians who had been entrusted with the watch removed them, and put them to death: *ἀνίστημι* [i aor. act. partic.] *αὐτὸς οἱ Ἀθηναῖοι ἐπιτρέπω* [perf. pass. partic.] *ό φυλακή, ἀποκτείνω*.

2. He happened recently to have been called upon by the king for the tribute due from his own province: *ὑπὸ βασιλεὺς τυγχάνω νεωστὶ πράσσω* [perf. pass.] *οἱ οἱ ἔαντοῦ ἀρχὴ φόρος* [plur.].

3. They will be deprived of the revenue from the silver mines: *οἱ οἱ ἀργύρειοι μέταλλον πρόσοδος ἀποστερεῖσθαι*.

4. You are bringing your goats from Phelleus, clad in leather: *οἱ αἰξ ἀπὸ Φελλεὺς ἄγω, διφθερὰ ἐνάπτω* [perf. pass. partic.].

5. They have attested that they saw me in the act of being beaten by Conon, and stripped of my robe: *μαρτυρέω ὁρῶ οὐπὸ Κόνων τύπτομαι* [partic.] *ἐγὼ καὶ τὸ ιμάτιον ἐκδύομαι*.

6. I am plundered by usurers and remorseless creditors, my goods are taken in pledge: *ὑπὸ τόκος χρήστης τε δύσκολος ἄγομαι, οἱ χρῆμα ἐνεχυρύζομαι*.

7. The bowmen will stand their ground, if the cuirassiers are placed in front of them: ὁ τοξότης μένω, προβάλλω [perf. pass. partic.] ὁ θωρακοφόρος.

8. He was taught music by Lamprus, and rhetoric by Antipho: μουσικὴ μὲν ὑπὸ Λάμπρος παιδεύω [I aor. pass.], ρήτορικὴ δὲ ὑπὸ Ἀντίφων.

9. You have been initiated in the great mysteries before the small ones: μνῶ ὁ μέγας μυστήριον πρὶν ὁ σμικρός.

10. I may well lament, deprived as I am of the tenure of my father's wealth: πάρεστι στένω, πλοῦτος πατρῶος κτῆσις στερεῖσθαι [perf. pass. partic.].

11. The Boeotians retired with these orders: ὁ δὲ Βοιωτὸς οὐτος ἐπιστέλλω [perf. pass. partic.] ἀναχωρέω.

V.

§ 141. The accusative is also used to define the ideas of *space, distance, weight, and time*; i.e. of the time over which the action extends, as coincident and co-extensive with it;* e.g. ἀπέχει ἡ Πλάτεια τῶν Θηβῶν σταδίους ἐβδομήκοντα.

1. Though under twenty years of age (*lit.* not having yet been born twenty years), he longed to govern the state: ἐπιθυμέω προστατεύειν ὁ πόλις οὐδέπω εἴκοσιν ἔτος γίγνομαι [perf. mid. partic.].

2. The third day after his arrival (*lit.* he having arrived three days before), the Attic ships sailed to Lesbos: τρίτος ἡμέρα αὐτὸς ἤκων [gen. abs.] ὁ Ἀττικὸς ναῦς πλέω ἐσΛέσβος.

3. The squadrons were no longer distant four stadia from one another: οὐκ ἔτι τέτταρες στάδιον διέχω ὁ φάλαγξ ἀπὸ ἀλλήλων.

* See Syntax of Genitive, Rule IV., for the genitive, dative, and accusative of time compared.

4. If we are once distant two or three days' journey, the king will no longer be able to catch us: *ἢν ἄπαξ δύο η τρεῖς ημέρα ὁδὸς ἀπέχω, οὐκέτι μὴ δύναμαι* [subj. pres.] *ό βασιλεὺς ημεῖς καταλαμβάνω.*

5. The siglus is worth seven and a half obols of Attic coin; and the capithe holds two Attic choenixes: *ό σήγλος δύναμαι ἔπτα ὀβολὸς καὶ ήμιοβόλιον Ἀττικός· οὐδὲ καπίθη δύο χοῖνιξ Ἀττικὸς χωρέω.*

6. Those (coins) which weigh more are held heavier here, and those which weigh less are held lighter: *ό πλειών ἔλκων* [neut. plur.] *βαρὺς νομίζομαι, οὐδὲ ἐλάττων κοῦφος.*

7. He will judge the proposals emanating from you as equivalent to actions: *ό λόγος ἀφ' ὑμεῖς ὡς ἔργον δυνάμενος κρίνω.*

8. The offerings to Croesus are equal in weight, and are similar to those in Delphi: *ό ἀνάθημα Κροῖσος ἵσος τε σταθμὸς καὶ ὁμοῖος** *οὐ καὶ Δελφοῖ.*

9. He caused a lion's image to be made, weighing ten talents: *Ποιοῦμαι λέων εἰκὼν, ἔλκων σταθμὸς τάλαντου δέκα.*

10. He finds the daughter of the village-chief married nine days: *καταλαμβάνω οὐ θηγάτηρ οὐ κώμαρχος ἔννατος ημέρα γαμεῖν* [perf. pass. partic.].

VI.

An Accusative of Reference (Accusativus Respectus) is constantly used both with Verbs and Adjectives; e.g. *τὸν δάκτυλον ἀλγεῖν*, 'he has a pain in his finger'; *τὰ πολιτικὰ δεινός*, 'skilful in politics'; and also in Adverbial phrases, such as *τούμὸν μέρος*, 'for my part'; *τὸ μέρος, pro virili*, or 'in a great measure'; *πρόφασιν*, 'ostensibly'; *ὄνομα*, 'nominally,' etc.

* *ὁμοῖος apud* Herod.; *ὅμαιος apud* Atticos.

1. For instance, did you ever before observe me failing to walk wherever I may wish, owing to a pain in my feet? ἦδη οὖν ποτὲ αἰσθάνομαι [aor.] ἐγὼ διὰ τὸ ἀλγεῖν ὁ ποὺς, οὐ βαδίζων ὅπου ἀν βούλομαι; [subj.].

2. Pheraulas arose—his person full of grace, and in sentiments like a man of noble birth: ἀνίστημι [aor.] Φεραύλας, ὁ σῶμα οὐκ* ἀφυῆς καὶ ὁ ψυχὴ οὐκ* ἀγεννῆς ἀνὴρ ἔουκώς.

3. After this, they arrived at the river Zabatus, four plethra in its breadth: μετὰ οὗτος ἀφίκνεομαι ἐπὶ ὁ Ζάβατος ποταμός, ὁ εὗρος τέτταρες πλέθρον [gen.].

4. The distinguished men in the state governed their countrymen by their consent, as Pericles and Cimon, and all who have been skilled in political affairs: ὁ ἐν ὁ πόλις ἐλλόγιμος ἀνὴρ ἄρχω ὁ πολιτὴς ἔκών, ὥσπερ Περικλῆς καὶ Κίμων, καὶ ὅσος ὁ πολιτικὸς [neut. plur.] δεινὸς γίγνομαι [perf. mid.].

5. Ostensibly he is rendering the Argives friendly to us; but he is privately associating with the Lacedæmonians there: πρόφασις μὲν Ἀργεῖος φίλος ἡμεῖς ποιῶ, ιδίᾳ δ' ἐκεῖ Λακεδαιμόνιος συγγίγνομαι.

6. The Mantineans sallied out ostensibly for forage and supplies of firewood: ὁ Μαντινεὺς πρόφασις ἐπὶ λαχανισμὸς καὶ φρύγανον ξυλλογὴ ἐξέρχομαι.

7. But we contributed, in a great degree, to your safety, and to our own: ἡμεῖς δὲ ξυνσώζω ὑμεῖς τε ὁ μέρος καὶ ἡμεῖς αὐτός.

8. Well, I will go; for he is now about, in my opinion, to sally forth; at any rate, he is making a noise within: ἀλλ' εἴμι· νῦν γὰρ ἐξειμι γνώμη ἐμῇ μέλλω· θορυβέω γοῦν ἔνδον.

* When *οὐ* instead of *μή* is coupled with epithets, it gives them a signification exactly opposite to their own; *e. g.* τὰ οὐ καλὰ βούλεύματα = *turpia consilia*. See the chapter on *ρῦ* and *μή*, Rule V.

9. By name it is styled a democracy, because it is vested, not in a minority, but in a majority: ὄνομα διὰ τὸ μὴ ἐσ ὀλίγος οἰκέω [infin.] ἀλλ’ ἐσ πλείων δημοκρατία κέκλημα.

10. I saw Philip with one eye* cut out, his collar bone broken, one hand and one leg palsied: ὁρῶ ὁ Φίλιππος ὁ ὀφθαλμὸς ἐκκόπτω [perf. pass. partic.], ὁ κλεὶς κατάγυνυι [perf. mid. partic.], ὁ χείρ, ὁ σκέλος πηρώ [perf. pass. partic.].

11. For my part, I would not wish my masters to engage with enemies when destitute: ἔρημος δεσπότης ὁ ἐμὸς μέρος οὐκ ἀν θέλω [opt.] πολέμιος συμβάλλω.

12. Beneath the wall was a stone basement, twenty feet in height: κρηπὶς δ’ ὑπειμι λίθινος ὁ τεῖχος, ὁ ὑψος εἴκοσι πούς [gen.].

Obs. These Accusatives are often used in the sense of Adverbs or of Prepositions; *e.g.* ἀρχήν, ‘at all’; τὴν ἄλλως (δόδόν), ‘in vain’; τὴν ταχίστην, ‘as soon as possible’; τὴν εὐθεῖαν, ‘straightway’; ἄλλην καὶ ἄλλην, ‘now one way, now another’; τούναντίον, ‘on the contrary’; λοιπόν, ‘for the future’; ἀμφότερα, ‘in both ways’; τοῦτο μέν, ‘on the one hand’; τοῦτο δέ, ‘on the other hand’; τἄλλα, ‘in other respects’; τούπ’ ἐμέ, τούπ’ σε, ‘so far as I, as you are concerned’; χάριν, *causā*; δωρεὰν, *i.e.* προῖκα = *gratis*; χάριν ἐμήν, σήν, τεᾶ, τυᾶ, *gratiā*; τέλος, ‘at last’; δίκην, ‘like’; ἄχνην, ‘in the least’ (*Vespae*, 92); ἀκμήν, ‘in a moment’ (*ANAB.* iv. 3, 26); ὄναρ καὶ ὑπαρ, ‘sleeping or waking’=always; ὄναρ ἢ ὑπαρ ζῆν, ‘in a dream or in a reality’ (*PLATO, Rep.* 476, D.); οὔτ’ ὄναρ οὐθ’ ὑπαρ, ‘not at all’; (*Phileb.* 36, E.); τὸ αὐτίκα, ‘immediately’; ταύτῳ τοῦτο, ‘exactly so’; τὸ λεγόμενον, ‘as the proverb says’; τὸ τοῦ ποιητοῦ, ‘as the poet says.’

* These Accusatives may also be classed under Rule IV., p. 71.

VII.

§ 144. An accusative sometimes stands in apposition to the object of a sentence; e.g. Ἐλένην κτάνωμεν, Μενελέω λύπην πικράν, ‘let us kill Helen, to grieve Menelaus,’ EUR. OR. 1103.

1. Thus one ought to act, not allowing appetites to be unrestrained, and endeavouring to fulfil them, an interminable evil: οὗτῳ δεῖ πράττω, οὐκ ἐπιθυμίᾳ ἐῶν ἀκόλαστός εἴμι, καὶ οὗτος ἐπιχειρῶν πληρώ, ἀνήνυτος κακός.

2. Before which I will fall; and, clasping my hands around it, shall seem to hold my beloved wife in my arms, though not holding her—a cold delight, I fear: ὃς προσπίπτω [fut. mid.] καὶ περιπτύσσω χείρ, ὁ φίλος ἐν ἀγκάλῃ δοκῶ γυνή, καὶ περ οὐκ ἔχω, ἔχω· ψυχρὸς μὲν, οἷμαι, τέρψις.

3. And my father compelled me to serve with a mortal, as a penalty for this: καὶ ἐγὼ θητεύω πατὴρ θνητὸς παρ’ ἀνήρ, ὅδε ἄποινος [neut. plur.], ἀναγκάζω.

4. And he fancies he holds me—an empty illusion—without holding me: καὶ δοκῶ ἐγὼ ἔχω, κενὸς δόκησις, οὐκ ἔχω.

SYNTAX OF PRONOUNS.

Obs. § 145. The Possessive Pronoun is sometimes used for the Primitive Pronoun, as *σὸς πόθος*, ‘the desire of you’; but this is rather a poetical than a prosaic usage, though instances occur in prose. XEN. *Cyrop.* viii. 3, 23: *ἐμὴ δωρεά*, ‘a gift to me.’ PLATO, *Gorg.* 486, A.: *εὐνοίᾳ γὰρ ἐρῶ τῇ σῇ*. Cf. CIC. *Philipp.* x.: ‘Pro tuā amicitiā jure doleo,’ which in Greek would have been, *εἰκότως ἔγωγε δυσχεραίνω τῆς φιλίας ἐνεκα τῆς σῆς*. Cf. OED. Q. 1413: *ἡ ἐμὴ ὑπουργία*, ‘The service rendered to me.’ 332: *σῇ προμηθίᾳ*, ‘anxiety on your account.’ AESCH. *Pers.* 696: *τὴν ἐμὴν αἰδῶ μεθεῖς*, ‘fear of me.’

I.

§ 146. The Reflexive, *ἐαυτοῦ*, κ. τ. λ., is sometimes used instead of the Reciprocal Pronoun, *ἀλλήλων*, κ. τ. λ.

1. How, then, will the good be friendly to the good, since neither are they longed for, when absent, by one another; nor, when present, have need of one another? *πῶς οὖν ὁ ἀγαθὸς ἡ ἀγαθὸς φίλος εἰμί, ὃς μήτε ἀπὸν ποθεινὸς ἀλλήλων, μήτε παρὼν χρεία αὐτῶν ἔχω;*

2. Do you wish to go about and enquire of one another, Is any news circulating? *ἢ βούλομαι περίειμι* [part. pres.] *αὐτῶν πυνθάνομαι, λέγομαι τίς καὶνός;*

3. Philip seeing this—and it was plain enough—set all the traitors by the ears, and stirred them up against one another: *οὗτος δὲ ὁρῶν ὁ Φίλιππος—οὐ γάρ εἰμι ἀφανῆς—πᾶς ὁ προδοτὴς συγκρούω καὶ πρὸς ἑαυτῶν ταράττω*.

4. The Athenians, instead of co-operating with one another in things* expedient, insult one another, and grudge one another more than they do the rest of man-

* See p. 65, Rule II.

kind: ὁ Ἀθηναῖος ἀντὶ τὸ συνεργέω [*infin.*] ἔαυτῶν ὁ συμφέρων [neut. plur.] ἐπηρεάζω ἄλληλων, καὶ φθονῶ ἔαυτῶν μᾶλλον ἢ ὁ ἄλλος ἄνθρωπος.

5. We have warnings in* the Greeks, how they were enslaved by failing to aid one another: ἔχω παράδειγμα ὁ Ἑλλην, ὡς δουλόω οὐκ ἀμύνω σφεῖς αὐτοῖς.

Obs. ἄλληλων, however, can never stand for ἔαυτῶν.

II.

We have already stated, that the Article was originally a Demonstrative Pronoun, with an occasional relative sense (§ 118). The Relative ὃς occasionally also plays the part of a Demonstrative, especially in Homer (*μηδ' ὃς φύγοι*, ‘ne is quidem aufugiat’); and not unfrequently in Attic prose, principally in the oft-recurring phrase, ἢ δ' ὃς, ὃς δ' ἔφη, ‘replied he’: sometimes, also, in opposition, e.g. ὃς μὲν, ὃς δέ· and at the commencement of a clause, e.g. καὶ ὃς=καὶ οὗτος.

1. ‘What do you mean?’ replied he. ‘Well,’ said I, ‘I do not know; but I am myself actually dizzy with the difficulty of the argument’: πῶς, ἥμιλ δ' ὃς, λέγω; Ἀλλὰ, ἥμιλ δ' ἔγὼ, καὶ αὐτὸς ὁ ὧν [dat.] ἴλυγγιῶ ὑπὸ ὁ λόγος ἀπορίᾳ.

2. When the spies saw this, they beckoned to Gadatas; and he being deceived, pursues at speed: ὁ δὲ προδιερευνητὴς ὡς ἵδεν οὗτος, ὁ Γαδάτας κατασείω· καὶ ὃς ἔξαπατώμαι διώκω ἀνὰ κράτος.

3. He committed outrages and broke treaties and dissolved the bonds of peace, by demolishing some of the cities of Greece, and restoring exiles into others: πόλις Ἐλληνὶς ὃς μὲν ἀναιρέω, εἰς ὃς δὲ ὁ φυγὰς κατάγω, ἀδικέω καὶ παρασπονδέω καὶ λύω ὁ εἰρήνη.

* See p. 21, Rule I. 1.

4. And he replied, Will you never cease talking of Cleinias? *καὶ ὃς εἰπεῖν· οὐ γὰρ αὖ παύομαι** σὺ Κλεινίας μεμνῆσθαι;

5. And he, hearing this, jumping down from his horse, pushes him out of his rank: *καὶ ὃς, ἀκούω* [aor.] *οὗτος, καταπηδάω* [aor.] *ἀπὸ ὁ ἵππος, ὥθοῦμαι αὐτὸς ἐξ ὁ τάξις.*

6. And he led the way, ordering them to cross at the part of the grove where each happened to be: *καὶ ὃς ἡγοῦμαι, παραγγέλλω* [aor.] *διαβαίνω, η ἔκαστος τυγχάνω* *ὁ νάπος* [gen.] *εἰμί* [part.].

III.

§ 148. In order to maintain the unity of the sentence, the Relative often suffers a kind of *attraction*; and thus agrees, both in *gender* and *number*, with the following, instead of with the antecedent Substantive; especially when the Substantive happens to be a predicate; e.g. *ἡ ἄκρη, αἱ καλεῖνται κλητῖδες τῆς Κύπρου*, ‘the promontory, which is called the keys of Cyprus.’

1. The source of that stream which Zeus, when in love with Ganymede, called Desire: *ὁ ὁ ρέυμα ἐκεῖνος πηγή, ὃς ἴμερος Ζεὺς Γανυμήδης ἐρᾶν* [part.] *ὄνομάζω.*

2. Aphobus possesses eighty minas, which he received as a present from his mother: *ἔχω Ἀφοβος ὄγδοήκοντα μνᾶ, ὃς λαμβάνω προΐξ ὁ μήτηρ.*

3. Rhetoric can never be an iniquitous commodity, since it always founds its discussions on justice: *οὐδέποτ’ ἀν εἰμι ἡ ἥρητορικὴ ἄδικος πρᾶγμα, ὃς τὸ γένος περὶ δικαιοσύνη ὁ λόγος ποιοῦμαι.*

Obs. In collective Nouns, or Substantives used as such, a Relative in the plural virtually agrees with a Substantive

* See the chapter on the Participle, Rule III.

† *ὅς γε*, or *ὅστις*, with the indicative = the Latin ‘qui,’ *caussam significans*, with the subjunctive.

in the singular, as *τὸ τῶν Ἀθηναίων ναυτικόν, οἱ ὕρμων ἐν τῇ Μαλέᾳ* (THUC. iii. 4). Again, the Relative in the plural may refer to a Substantive in the singular, representing a class, as *αὐτουργός, οἵπερ καὶ μόνοι σώζουσι γῆν* (Or. 908). *Θησαυροποιὸς ἀνήρ, οὓς (cujusmodi homines) ἐπαινεῖ τὸ πλῆθος* (PLATO, *Rep.* 554, A.). Conversely, a singular Relative refers to a plural Substantive, when the Relative is used in an *indefinite* sense, as *ἀσπάζεται πάντας, φῶς ἀν περιτυγχάνῃ* (*Rep.* 563, C.).

IV.

§ 149. The unity of the sentence was further promoted by causing the Relative to depend, as to its *case*, not on the Verb with which it is construed, but on the preceding Substantive; as *χρῶμαι βιβλίοις οἷς ἔχω*.

1. Gylippus arrived at Syracuse, bringing, from the cities which he had persuaded, an army: *ὁ Γύλιππος ἦκω εἰς ὁ Συρακοῦσαι, ἄγω ἀπὸ ὁ πόλις ὃς πείθω* [I aor.] *στρατιά.*

2. It was right that precedence should be assigned to her in the other festivals, which we used to celebrate: *χρὴ προεδρία αὐτὸς δίδωμι ἐν ὁ ἄλλος ἑορτὴ ὃς ἡμεῖς ἄγω.*

3. We are deservedly puzzled; for we deserted the illustration which we set before us: *δικαίως γε ἀπορέω· ὃς γὰρ προτίθεμαι εἰκὼν ἀπολείπομαι* [I aor. pass.].

4. You do not even utter sentiments consistent with what you uttered at first: *οὐδὲ σύμφωνος* [neut. plur.] *λέγω ὃς τὸ πρῶτον λέγω.*

5. And I promise that, in return for what you may lend me, I will do you other and more valuable services: *ἔγὼ δ' ὑπισχνοῦμαι, ἀνθ' ὃς ἀν ἔγὼ δανείζω* [I aor. subj.], *ἄλλος* [neut. plur.] *πλείων ἀξιος εὐεργετέω.*

6. He came with the treasures which his father left

behind him: ἔρχομαι σὺν ὁ θησαυρὸς ὃς ὁ πατὴρ καταλείπω.

7. This is probably a trifling accomplishment among the many with which you are familiar: καὶ σμικρός τίς που οὗτος ἀν εἴμι* μάθημα ὃς συ ὁ πολὺς ἐπίσταμαι.

Obs. This attraction, which is extremely common in Attic, is for the most part confined to those cases where the Relative should stand in the accusative, but is attracted by the genitive or dative of the Substantive. The dative and the nominative of the Relative seldom suffer attraction, as in the following instances: καὶ ὅν ἡπίστει πολλοὺς ἥγετο=ἐκείνων οἷς (XEN. Cyr. v. 4, 39); τοῦτο δ' ὅμοιόν ἐστιν φῶν νῦν δὴ ἐλέγετο=τούτῳ ὁ (Phædo, 69, A.).

V

§ 149. The Relatives, *οἷος*, *ὅσος*, *ἥλικος*, *όστισον*, *οἵος τε*, *ὁ οἷος*, suffer attraction not only in the accusative, but also in the nominative, as *ἔραμαι οἴου σοῦ ἄνδρός*· *ἐπαινῶ οἴόν σε ἄνδρα*· *χαρίζομαι οἴοις ύμῖν ἄνδράσι*, κ.τ.λ.=*χαρίζομαι ἄνδράσι τοιούτοις*, *οἶοι ύμενις ἔστε*.

1. When arrayed against men of enterprise, such as the Athenians, men of similar enterprise appear most dangerous: *πρὸς ἀνὴρ τολμηρός, οἷος καὶ Ἀθηναῖος, ὁ ἀντιτολμῶν χαλεπὸς φαίνομαι*.

2. It is pleasant to be benefited by conciliating a man like you: *ἡδύς είμι χαριζόμενος οἷος συ ἀνὴρ ὠφελοῦμαι*.

3. Is it right that a crooked man, as old as Thucydides, should perish? *εἰκὼς ἀνὴρ κυφὸς ἥλικος Θουκυδίδης ἐξόλλυμαι*; [aor.]

* Optative.

4. You asked a difficult question, and one altogether puzzling to a man like me: *χαλεπὸς* [neut.] ἡρόμην, καὶ οὗτος γε ἐγὼ παντάπασιν ἄπορος.

5. It is not, then, the part of a righteous man to injure *any* human being: οὐκ εἰμὶ ἄρα δίκαιος ἀνὴρ βλάπτω καὶ ὀστισοῦν ἄνθρωπος [gen. plur.].

6. I heard it from a man totally incapable of deceiving: ἀκούω ἀνὴρ [gen.] οὐδαμῶς οὗτος τε ψεύδομαι.

7. The gods rendered the tongue of men only capable of articulating sounds: μόνος ὁ ὁ ἄνθρωπος γλῶττα ποιῶ ὁ θεὸς οὗτος ἀρθρώ ω φωνή.

8. They knew that democracy was a disagreeable constitution for men like us and you: γυγνώσκω ὁ οὗτος ἡμεῖς τε καὶ ὑμεῖς χαλεπὸς πολιτεία εἰμὶ δημοκρατία.

9. That is terrible for those as old as we: ἐκεῖνος δεινὸς ὁ ἥλικος νώ.

Obs. 1. A similar attraction takes place in expressions such as *θαυμαστόν* (*ἐστιν*) ὅσον *προύχώρησε* (cf. ‘immane quantum discrepat’); *μετὰ ιδρῶτος θαυμαστοῦ* ὅσου (*Rep.* 350, D.); *ἀνέβλεψέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οὖν* (*Charmid.* 155, C.). So, also, with Adverbs: *ὑπερφυῶς* ὡς ἀληθῆ λέγεις (*Phædo*, 66, A.).

2. *Inverse attraction*, whereby the antecedent takes the case of the Relative, instead of *vice versâ* (*urbem, quam statuo, vestra est*), is more poetical than prosaic. ‘Ἐλένην μέν, ἦν σὺ διολέσαι πρόθυμος ὅν, ἥμαρτες,—ἢδ' ἐστιν’ (*Orest.* 1646). Cf. SOPH. *Trach.* 283; *Œd. Col.* 1150, *Œd. R.* 449; LYSIAS, p. 649: *τὴν οὐσίαν ἦν κατέλιπε τῷ νιεῖ, οὐ πλειόνος ἀξίᾳ ἐστίν.*

VI.

§ 149. The pronominal phrase, *οὐδεὶς ὅστις οὐ = πάντες = nemo non*, suffers attraction, and is inflected through all its cases, as *οὐδενὸς ὅτου οὐ κατεγέλασεν = οὐδεὶς ἦν ὅτου οὐ κατεγέλασεν*. *οὐδενὶ ὅτῳ οὐκ ἀπεκρίνατο*. *οὐδένα ὄντινα οὐ κατέκλαυσε*. the Relative sometimes following the case of *οὐδείς*, and *οὐδεὶς* sometimes following the case of the Relative.

1. Weeping and indignant, he deeply affected all those present: *κλαίω καὶ ἀγανακτῶ οὐδεὶς ὅστις οὐ κατακλάω ὁ παρών* [gen. plur.].

2. They said that every one took leave in tears: *οὐδεῖς φημι ὅστις οὐ δακρύων ἀποστρέφομαι*.

3. What [state] do you imagine there is, which will not revolt on a trifling pretext? *τίς οἴομαι ὅστις οὐ βραχὺς [dat.] πρόφασις ἀποστήσομαι*; [infin.]

4. There is not one of all of you, whose father I might not be on the score of age: *οὐδεὶς ὅστις οὐ πᾶς ἀν ύμεων καθ' ἡλικίᾳ πατήρ εἰμι* [opt.].

5. Man, as you say, is the standard of all things—white, heavy, light, everything of this description: *πᾶς μέτρον ἄνθρωπος, ὡς φημι, λευκὸς, βαρὺς, κοῦφος, οὐδεὶς ὅστις οὐ ὁ τοιοῦτος*.

6. In defence of these interests, there was no danger which our ancestors did not encounter: *περὶ οὗτος* [neut. plur.] *οὐδεὶς κίνδυνος ὅστις οὐχ ὑπομένω ὁ πρόγονος*.

7. It is necessary that every one should, in some way or other, share in justice: *ἀναγκαῖος οὐδεὶς ὅστις οὐχὶ ἀμωσγέπως μετέχω ὁ δικαιοσύνη*.

SYNTAX OF THE VERB.

I.

§ 150. Neuters plural are usually construed with a singular Verb; e.g. *κακοῦ γὰρ ἀνδρὸς δῶρ’ ὄνησιν οὐκ ἔχει*. EUR. Med. 614.

1. Fractures and spasms are roused into activity, whenever the body has received any hurt: *ό ρῆγμα καὶ ο σπάσμα, ὅταν τις κακὸς ο σῶμα λαμβάνω* [2 aor. subj.], *τότε κινοῦμαι*.

2. The events destined to happen, were clear beforehand to all: *εἰμὶ ἄπας πρόδηλος ο μέλλων γίγνομαι*.

3. I happen to be doing, saying, and meditating those things, which are likely to be most honourable for you and myself: *οὗτος τυγχάνω καὶ πράττω* [partic.] *καὶ λέγω καὶ νοέω οὗτος μέλλω οὐμεῖς τε κάλλιστός είμι καὶ ἐγώ*.

4. Whenever their fawns are caught, they are caught with difficulty; for they are not left alone, as long as they are little; and whenever the hounds discover them, they rapidly vanish into the wood: *ό δὲ νεογνὸς* [neut. plur.] *αὐτὸς ὅταν ἀλίσκομαι, χαλεπῶς οὗτος πάσχω· οὔτε γὰρ μονοῦμαι, ἔως ἂν μικρός είμι* [subj.], *ὅταν τε ο κύων* [fem.] *εὑρίσκω, ταχὺ εἰς ο ὑλὴ ἀφανίζομαι*.

5. The traces of the hare are large in winter, and small in summer: *ό δὲ ἵχνος ο λαγὼς ο μὲν χειμῶν μακρός είμι, ο δὲ θέρος βραχύς*.

II.

§ 150. The neuter plural was construed with a singular Verb, because it was conceived to express a *class* as one individual notion—a collective unity. When, however, *individuality* is meant to be expressed—and this is especially the case in the names of persons or animate beings—the Verb is in the plural.

1. So many races marched under the Athenian banners : *τοσύσδε μὲν μετὰ Ἀθηναῖος ἔθνος στρατεύω.*

2. The majority decided to revolt from Athens ; and, having pledged his faith by those oaths which the Lacedæmonian magistrates caused him to take when they despatched him (*lit.* despatched him having sworn), on these terms they admitted his troops : *γιγνώσκω ὁ πλείων ἀφίσταμαι Ἀθηναῖος, καὶ πιστόω αὐτὸς ὁ ὄρκος, ὃς ὁ τέλος ὁ Λακεδαιμόνιος [gen.] ὁμόσας αὐτὸς ἐκπέμπω, οὗτος ὁ στρατὸς δέχομαι.*

3. On this day the king did not fight, but numerous traces* of horses and men were visible : *οὗτος μὲν ὁ ἡμέρα οὐ μάχομαι ὁ βασιλεὺς, ἀλλὰ φανερός εἰμι καὶ ἵππος καὶ ἀνθρωπος ἵχνος πολύς.*

4. The Lacedæmonian magistrates† promised them to invade Attica : *ὁ τέλος ὁ Λακεδαιμόνιος ὑπισχνοῦμαι αὐτὸς ἐσ ὁ Ἀττικὴ ἐσβάλλω [fut.].*

5. The young men, in their conversation at home, often talk of Socrates, and highly applaud him : *ὁ μειράκιον πρὸς ἀλλήλων οἴκοι διαλέγομαι [partic.] θαμὰ ἐπιμέμνημαι Σωκράτης, καὶ σφόδρα ἐπαινέω.*

6. Depraved characters are‡ incontinent of all appetites, and then they throw the blame on love : *ὁ μοχθηρὸς ἀνθρώπιον πᾶς ἐπιθυμίᾳ ἀκρατής εἰμι, κάπειτα ἔρως αἰτιῶμαι.*

7. When the Olympic § games came on, he seized the Acropolis, with the view of playing the despot : *ἐπειδὴ*

* ‘Traces’ take a plural Verb, because the idea of plurality is prominent.

† *τὰ τέλη*, with the plural Verb, signifies ‘the magistrates’ ; with a singular Verb, ‘the cabinet.’

‡ ‘Are’ is singular, because the class is regarded as a whole ; ‘throw the blame on’ is plural, because each person acting for himself is in the writer’s eye.

§ ‘Ολύμπια=Olympic *games*, takes the plural ; when it means ‘the festival,’ a singular.

ἐπέρχομαι [aor. indic.] Ὁλύμπια, καταλαμβάνω ὁ Ἀκρόπολις ὡς ἐπὶ τυραννίς [dat.].

8. Independently of these, faults were committed by both parties, with reference both to the Mantinean and Epidaurian war: ἔχω δὲ οὗτος καὶ πρὸς ὁ Μαντινικὸς καὶ Ἐπιδαύριος πόλεμος ἀμφότεροι [dat.] ἀμάρτημα γίγνομαι.

III.

The form ἔστιν οἵ=ἔνιοι, ἔστιν οὖς=ἔνιος, ἔστιν ὥν=ἔνιων, ἔστιν οἷς=ἔνιοις, is so firmly established in the language, that neither the number of the Relative has any influence on the Verb *ἔστι*, nor is the present tense changed, though the time spoken of be past or future.

1. They shot at them with clods of earth, and some of them even struck their breastplates: ὁ μὲν βάλλω ὁ βῶλος, καὶ εἰμὶ δὲ τυγχάνω καὶ θώραξ.

2. The Lacedæmonians called upon any of the other Greeks, except Ionians and Achæans, and some other tribes, to follow them: Λακεδαιμόνιος ὁ ἄλλος Ἑλλην κελεύω ὁ βουλόμενος ἔπομαι, πλὴν Ἰωνεῖς καὶ Ἀχαιοὶ καὶ εἰμὶ δὲ ἄλλος ἔθνος.

3. Cleopompus ravaged some parts of the seaboard: Κλεόπομπος ἡ παραθαλάσσιος (χώρα, sub.) εἰμὶ δὲ δηόω.

4. Sometimes slaves are capable of eating and sleeping in a greater degree than the affluent: ὁ δουλεύων εἰμὶ ὅτε δύναμαι καὶ μᾶλλον ὁ εὐδαιμων ἔσθιω τε καὶ καθεύδω.

5. Is it possible that the multitude will tolerate or believe in the existence of an essential good? αὐτὸς ὁ καλὸς [neut.] εἰμὶ ὅπως ὁ πλῆθος ἀνέχομαι ἡ ἡγοῦμαι εἰμι; [infin.]

6. Of the mountains there are some which now possess food for bees only: ὁ ὄρος εἰμὶ δὲ νῦν ἔχω μέλιττα μόνος τροφή.

7. White, in some respects, resembles black: ὁ λευκὸς [neut.] εἰμὶ ὅπῃ ὁ μέλας προσέοικα.

IV.

A Noun of multitude may have a plural Verb; for the Greek language does not consider the grammatical form in which a notion is expressed, so much as the notion itself. Such constructions are variously styled *σχῆμα κατὰ σύνεσιν*, or *πρὸς τὸ σημαινόμενον*.

1. The majority of the Athenians certainly believe that Hipparchus died at the hands of Harmodius and Aristogeiton: Ἀθηναῖοι γοῦν ὁ πλῆθος Ἰππαρχος οἴομαι ὑπὸ Ἄρμόδιος καὶ Ἀριστογείτων ἀποθυήσκειν [2 aor.].

2. As soon as morning dawned, the rest of the army also departed: ἅμα δὲ ἦνς γυγνόμενος [dat.] καὶ ὁ ἄλλος στρατὸς ἀποβαίνω. □

3. The army, thus incensed with Agis, retired and was disbanded: ὁ μὲν οὖν στρατόπεδον οὔτως ἐν αἰτίᾳ ἔχων ὁ Ἀγις ἀναχωρέω τε καὶ διαλύομαι.

4. The right wing of the Athenians and Carystians received the Corinthians, and repulsed them with difficulty: ὁ δεξιὸς κέρας Ἀθηναῖος καὶ Καρύστιος δέχομαι τε ὁ Κορίνθιος καὶ ὥθοῦμαι μόλις.

THE TENSES.

N.B. In this chapter, those significations only of the Tenses will receive illustration, which are more or less idiomatic and peculiar to the Greek language.

I.

The Present Tense is often used in Greek, as in Latin and sometimes in English narrative, in order to give a more lively and dramatic air to the description. This is called ‘the Historical Present.’ The Present, the Imperfect and the Aorist, are often interchanged in Greek

narrative with a highly dramatic effect; the Present and Imperfect signifying the *continuance*, the Aorist the *momentary* character of the action. The Present and Imperfect—the *descriptive* tenses of history—paint a scene; while the Aorist—the *narrative* tense—states a fact.

1. As they were about to sail away, since their preparations were complete (*lit.* things were ready), the moon was eclipsed (*descriptive tense*); for it chanced to be a full moon: *καὶ μέλλων αὐτός* [gen. abs.], *ἐπειδὴ ἔτοιμος* [neut. plur.] *εἰμί* [imperf. indic.], *ἀποπλέω*, *ἡ σελήνη ἐκλείπω· τυγχάνω γαρ πανσέληνος ὥν.*

2. On this day the army of the Syracusans retired; but on the following they sailed out with their vessels, and at the same time began to advance towards the walls with their infantry: *οὗτος μὲν ὁ ημέρα ἀποχωρέω* [narrative tense] *ὁ στρατιὰ ὁ Συρακόσιος· ὁ δὲ ὑστεραῖος ὁ τε ναῦς* [dat.] *ἐκπλέω* [descriptive], *καὶ ὁ πεζὸς ἄμα πρὸς ὁ τεῖχος χωρέω* [imperf.*].

3. Along the banks of the Euphrates was a narrow passage, between the river and the trench; and this trench the great king made instead of a fortification, when he heard that Cyrus was advancing: *εἰμί δὲ παρὰ αὐτὸς* [accus.] *ὁ Εὐφράτης πάροδος στενὸς μεταξὺ ὁ ποταμὸς καὶ ὁ τάφρος· οὗτος δὲ ὁ τάφρος βασιλεὺς μέγας ποιῶ* [descriptive] *ἀντὶ ἔρυμα, ἐπειδὴ πυνθάνομαι* [indic.] *Κύρος προσελαύνω* [partic.].

4. The barbarians received (*momentary*) the cuirassiers, and began fighting (*continuance*); but when the heavy infantry approached, they turned their backs (*momentary*), and the heavy infantry at once followed them (*continu-*

* The Imperfect, besides the meaning given in the rule, signifies what a man was in the habit of doing; what he was just beginning to do; what he continued doing; what he is represented as doing: as, for instance, in the Homeric and Virgilian descriptions of the imagery emblazoned on the shields of Achilles and Æneas.

ance): δὸ μὲν οὖν πελταστὴς δέχομαι ὁ βάρβαρος, καὶ μάχομαι· ἐπεὶ δὲ ἐγγύς εἰμι [imperf. ind.] ὁ ὅπλιτής, τρέπομαι, καὶ ὁ πελταστὴς εὐθὺς ἔπομαι.

5. And, laying siege to a state leagued with Athens, he took it (*descriptive*) on the second day by storm, and made the inhabitants slaves (*momentary*): καὶ προσβάλλω πόλις [dat.] ὁ Ἀθηναῖος [gen.] σύμμαχος, ὁ ὑστεραῖος [fem.] κατὰ κράτος αἴρεω, καὶ ἔξανδρα ποδίζω.

6. Then twelve soldiers, lightly armed with a short sword and breastplate, began to ascend the ladder (*descriptive*), whom Ammeas led; and he was the first who reached the top (*stating a fact*), and after him those who were following continued to ascend: ἔπειτα ψιλὸς δώδεκα σὺν ξιφίδιον καὶ θώραξ ἀναβαίνω, ὃς ἡγούμαι Ἀμμέας, καὶ πρώτος ἀναβαίνω, μετὰ δὲ αὐτὸς ὁ ἐπόμενος ἀναβαίνω.

7. These resources had been lost, and this man was becoming past the flower of life, and no one offered him anything more; while still his profligate and irreligious disposition continued to thirst for the same excitements, and he kept adding exaction to exaction: οὗτος [neut. plur.] μὲν ἀπόλλυμι [pluperf. mid.], οὔτοσὶ δὲ ἔξωρος γίγνεσθαι, δίδωμι δὲ οὐδεὶς ἔτι οὐδείς, ὁ δὲ βδελυρὸς καὶ ἀνόσιος φύσις ἀεὶ ὁ αὐτὸς [neut. plur.] ἐπιθυμέω, καὶ ἔτερος ἐφ' ἔτερος [dat.] ἐπίταγμα ἐπιτάττω.

8. So long as the heiress's fortune sufficed them, they used to live in great intemperance and profusion: ἔως ἀνταρκέω [imperf. mid.] ὁ ὁ ἐπίκληρος οὐσία, εἰμὶ ἐπὶ πολὺς ἀσέλγεια καὶ ἀφθονία.

II.

As the Present and Imperfect signify an action not yet completed, they are frequently used to express the *attempt** to do anything.

* The words whereon the stress of the Rule falls are marked by Italics.

1. After revolving these considerations, I attempted to escape, while they were holding their watch at the outer door : οὗτος [neut. plur.] διανοοῦμαι [1 aor. pass. deponent partic.], φευγω, ἐκεῖνος [gen. abs.] ἐπὶ ὁ αὐλεῖος θύρα ὁ φυλακὴ ποιούμενος.

2. Philip was no longer able to find an ear for the would-be traitors, nor did he know what first to seize : ὁ Φίλιππος οὐκέτι ἔχω ὑπακούω ὁ προδιδούς, οὐδὲ ἔχω ὅστις πρῶτον λαμβάνω [2 aor. subj.].

3. I advise you to regard those who endeavour to annihilate constitutional governments, and to change them into oligarchies, as public enemies : ὁ ὁ πολιτεία καταλύων καὶ μεθιστὰς εἰς ὀλιγαρχία κοινὸς ἔχθρος παραινῶ νομίζω.

4. They meet the soldiers resting themselves on the road, and no watch of any kind had been set ; and they endeavoured to make them rise : ἐντυγχάνω ἐν ὁ ὄδὸς ἀναπνόμενος ὁ στρατιώτης, καὶ οὐδὲ φυλακὴ οὐδεὶς καθίστημι· καὶ ἀνίστημι αὐτός.

5. Meidias perceiving this, endeavoured to persuade us to let Aristarchus go unscathed : αἰσθάνομαι [aor. part.] δὲ οὗτος Μειδίας πείθω ἡμεῖς ὁ Ἀρίσταρχος ἀθῶος ἀφίημι.

6. He was impudent enough to try to induce the Archons to falsify (the entry); and he offered them fifty drachms : οἷος τέ εἰμι πείθω ὁ ἄρχων μεταγράφω· καὶ πεντήκοντα δραχμὰ αὐτὸς δίδωμι.

7. They wanted to surrender my rights of action to the guardians, as if* they belonged to themselves : ὁ δίκη [plur.], ως ἔαυτῶν ὕν, ἀφίημι ὁ ἐπίτροπος.

8. He derived his safety (*lit.* his safety was to him) from no other source than this state, which he formerly endeavoured to destroy : οὐδαμόθεν ἄλλοθεν αὐτὸς ὁ σωτῆ-

* See Rule III., Genitive Case.

ρία γίγνομαι ἀλλ' ή ἐξ οὐτος ὁ πόλις, ὃς πρόσθεν ἀπόλλυμι.

9. ‘But you did not escape my notice,’ replied he, ‘in endeavouring to escape’: *ἀλλ' οὐ λανθάνω, ημὶ δ' ὃς,* ἀποδιδράσκω.*

III.

Several Verbs have in their Present Tenses the sense of the Perfect, as implying the action whence the present state arises, as *oīχομαι*, ‘I am gone’ = ‘I have departed’; *ῆκω=veni*, ‘I have arrived’; *ἀκούω*, ‘I have heard’; *πινθάνομαι*, ‘I have understood’; *μανθάνω*, ‘I have learnt’; *αισθάνομαι*, ‘I have felt.’

1. I am come, after leaving the vault of the dead and the gates of hell: *ῆκω νεκρὸς κευθμὸν καὶ σκότος πύλη λείπω.*

2. Have you not heard that Themistocles was a brave man? *Θεμιστοκλῆς οὐκ ἀκούω ἀνὴρ ἀγαθὸς γεγονώς;*

3. Dionysus has ruined us: I have just discovered it: *Διόνυσος ἡμεῖς ὅλλυμι. ἄρτι μανθάνειν.*

4. Do not be annoyed because Araspas has gone over to the enemy: *μὴ λυποῦμαι, ὅτι Ἀράσπας οἴχομαι εἰς ὁ πολέμιος.*

5. But I have frequently heard certain persons declaring before you, that, when our commonwealth miscarried, certain states conspired for its preservation: *ἀκούω δὲ πολλάκις παρ' ὑμεῖς [dat.] τινὲς λέγοντες ὡς, ὅτε ἀτυχέω [I aor. indic.] ὁ δῆμος ἡμεῖς, συμβουλεύομαι [I aor. pass.] τις αὐτὸς σώζω [aor. pass. infin.].*

6. For I conclude you have heard of controversies of this kind: *ἀκούω γάρ που ὁ τοιοῦτος ἀμφισβήτησις.*

7. Since I have been a despot, I have felt that I have been robbed of enjoyment: *ἐπειδὴ τύραννος γίγνομαι [aor. indic.], αἰσθάνομαι στέρομαι [part.] εὐφροσύνη [plur.].*

* See Rule II. on the Pronouns.

IV.

By an equally significant interchange, the Perfect has often the force of the Present. A completed action—which the Perfect denotes—implies and is the foundation of the permanent state, which naturally follows such completion; so that a Perfect is often construed by a Present Tense, as, *τεθαύμακα*, ‘I have wondered at’ = ‘I admire’; *ἔστηκα*, ‘I have placed myself’ = ‘I stand’; and so *βέβηκα*, *πέποιθα*, *μέμνημαι*, *κέκτημαι*, *πέφυκα*, *ἐγρήγορα*, *δέδοικα*, κ.τ.λ.

1. I wonder what in the world men of this kind* mean by gossiping: ὁ τοιοῦτος ἀνθρωπος [gen.] θαυμάζω, τίς ποτε βούλομαι λογοποιῶ [part. pres.].

2. Are there any men whom you admire for wisdom? ἔστιν [see Rule III., chapter on the Verb] ὅστις ἀνθρωπος [gen.] θαυμάζω ἐπὶ σοφίᾳ;

3. He neither fears nor blushes while he pursues pleasure contrary to nature: οὔτε δεῖδω οὔτε αἰσχύνομαι παρὰ φύσις ἥδονὴ διώκω [partic.].

4. The habitation, situated about the centre of the universe, looks down on all things: ὁ οἰκησις, κατὰ μέσος ὁ αἰών βαίνω [perf. part.], καθοράω πᾶς.

5. I am accustomed to rise from bed: ἐγὼ ἀνίσταμαι ἐξ εὐνῆς ἐθίζομαι.

6. He is in no terror or fear of a character for profligacy: οὐ φοβοῦμαι οὐδὲ δεῖδω δόξα πονηρίᾳ.

7. Do you not remember recently saying, that horses were not property to a man who knew not how to use them? οὐ μέμνημαι ἀρτίως λέγων ὅτι ὁ μὴ ἐπιστάμενος

* *Lit.* ‘I wonder at men of this kind, what in the world they mean by gossiping:’ for, in the Greek idiom, the subject of the dependant clause becomes the object of the principal clause.

*ἴππος χρῶμαι, οὐκ εἰμὶ [opt. oratio obliqua] χρήματα ὁ
ἴππος;*

8. On this account they are justly called cowardly :
διὸ καὶ δικαίως ἀνδραποδώδης καλοῦμαι.

9. How is Agathon as regards his capacity to drink ?
πῶς ἔχω Ἀγάθων πρὸς τὸ ρώννυμι [pass.] πίνω;

10. How large an estate do I now possess ? *ὅσος ἐγὼ
νῦν οὐσίᾳ κτῶμαι;*

11. Being a queen, I am ashamed to be called a slave
among the dead : *ἐν νεκρῷς γὰρ δοῦλος καλοῦμαι βασιλίς
ὦν αἰσχύνομαι.*

12. I am more in dread of our own domestic blunders
than of the machinations of our enemies : *μᾶλλον γὰρ
φοβοῦμαι ὁ οἰκεῖος ἡμεῖς ἀμαρτίᾳ ἢ ὁ ἐναντίος διάνοια.*

13. I believe that our ancestors built those courts of
law : *οἰκοδομεῖν ὁ πρόγονος ἡμεῖς οὗτος ὁ δικαστήριον
ὑπολαμβάνω.*

V.

The Present has also the force of the Future, especially
in the Verb *εἰμι* and its compounds ; and in the Infinitive,
after such Verbs as *δοκῶ, νομίζω, ἡγοῦμαι, μαντεύομαι, οἴμαι,*
ἐλπίζω, ὁμολογῶ, ὅμνυμι, κ.τ.λ.

1. I will go back a few steps, in order that the constitution
of the Persians may be made more clear to you :
*ἴνα σαφὲς δηλώω [i aor. pass. subj.] ἡ Πέρσης πολιτεία,
μικρὸν ἐπάνειμι.*

2. He thought he should be able to depart, whenever he
wished, without a conflict : *ἄπειαι νομίζω, ὅπόταν βούλομαι,
ἀμαχεῖ.*

3. But you ought to give your votes in the same frame
of mind (*lit. having the same mind*), as when you believed
you would encounter great peril in opposing the enemy :

ἡμεῖς δὲ χρὴ ὁ αὐτὸς γνώμη ἔχων ὁ ψῆφος φέρω, ὅσπερ ὅτε οἴομαι πρὸς ὁ πολέμιος διακινδυνεύω.

4. Not even at any moment did he promise to be this man's teacher: οὐδὲ πώποτε ὑπισχνοῦμαι διδάσκαλός εἰμι οὗτος.

5. Do not imagine that they will abide by these terms: μὴ γὰρ οἴομαι αὐτὸς μένω ἐπὶ οὗτος [dat.] .

6. The soldiers promise to campaign more zealously in company with them: ὁ στρατιώτης ὑπισχνοῦμαι πρόθυμος [neut.] αὐτὸς [dat.] συστρατεύομαι.

7. A mortal is a fool if, believing he shall succeed, he rejoices with assurance: θνητὸς δὲ μωρὸς ὄστις εὖ πράσσω δοκῶ, βέβαιος [neut. plur.] χαίρω.

8. Do you expect to be of any service to the deceased lady? μῶν ὁ θανὼν ὀφελέω τις [neut.] προσδοκάω;

9. You promised to live according to our laws, and you begot children in our state: ὁμολογῶ καθ' ἡμεῖς πολετεύομαι, καὶ παῖς ἐν ὁ πόλις ποιοῦμαι.

10. But it will be requisite for you, on the other hand, to swear that you will assuredly march harmlessly, as though you were marching through a friendly land: ὡμεῖς δὲ αὖ δεῖν ὅμνυμι, η̄ μὴν πορεύομαι ὡς διὰ φίλιος (χώρα) ἀσινῶς.

11. And if any one thinks he shall need money for traffic, let him, after bringing before me sureties that he will march with his army, receive part of what we possess: εἰ δέ τις χρῆμα προσδέομαι νομίζω εἰς ἐμπολή, ἐγὼ προσάγω ἐγγυητής, η̄ μὴν πορεύομαι σὺν ὁ στρατιά, λαμβάνω δὲ* [partitive gen.] ἡμεῖς ἔχω.

Obs. The Imperfect is often used without *ἄν*, to express with more liveliness an action which was not completed,

* See Rule IV., on the Pronouns.

but would have been, under certain circumstances; as, EUR. *Med.* 1187, ἥδη ταχὺς βαδιστὴς τερμόνων ἀνθήπτετο; T. T. 26, ἐλθοῦσα δ' Αὐλίδ' ἡ τάλαιν' ἐκαινόμην ξίφει, ἀλλ' ἔξεκλεψεν Ἀρτεμισ.

VI.

As the force of the Aorist extends over the whole space of past time, without reference to any single definite moment, it is used to express an action which took place repeatedly in past time, or—like the Latin Perfect—in the statement of some general truth, which operated at different undefined periods of the past; e.g. μείζους ἄτας, ὅταν ὄργισθῇ, δαίμων οἴκοις ἀπέδωκεν, EUR. *Med.* 132.

1. To be reputed to be wealthy has become far more terrible than to be notoriously criminal; for the latter either *meet with* forgiveness or *are fined* in small (sums), while the former are ruined for ever on the spot: πολὺ γὰρ δεινὸν καθίστημι [perf.] τὸ δοκῶ [infin.] εὐπορέω ἢ φανερῶς ἀδικέω· ὁ μὲν γὰρ ἡ συγγράμη τυγχάνω ἢ μικρὸς ζημιοῦμαι, οὐ δὲ ἄρδην ἀπόλλυμαι.

2. For if the boar in retreating should plunge among a throng, there is danger of some one being wounded; for he *vents* his fury on whomsoever he may meet: ἐὰν γὰρ οὐ νέποχωρέω ἐμπίπτειν [aor. subj.] εἰς πυκνός [adj.], κίνδυνος πλήσσω [aor. pass. infin.]. ὃς [dat.] γὰρ ἀν προσπίπτω [2 aor. subj.], εἰς οὐτος ὁ ὄργη κατατίθεμαι.

3. But whenever a man is bored by associating with those within, by going without he *quenches* the bitterness of his spirit: ἀνήρ δ' ὅταν ὁ ἔνδον ἀχθομαι ξύνειμι [partic.], ἔξω μολὼν παύω καρδία ἄση.

4. Love accompanied by outrage *ruins* and *injures* many interests: ὁ μετὰ ὁ νέβρις Ἐρως διαφθείρω τε πολὺς καὶ ἀδικέω.

5. For most states enjoin the citizens not to steal, not

to plunder; and, in case any one traverses these rules, they usually impose penalties: ὁ μὲν πολὺς πόλις προστάττω ὁ πολίτης μὴ κλέπτω. μὴ ἀρπάζω. ήν δέ τις οὐτός τις παραβαῖνω, ζημία ἐπιτίθημι.

6. When a man has gained power by iniquity, a slight stumble *throws back* and *annihilates* everything: ὅταν ἐκ πονηρίᾳ τις ἵσχύω [1 aor. subj.], μικρὸς πταῖσμα ἄπας ἀναχαιτίζω καὶ διαλύω.

7. Whenever a finger belonging to any of us is wounded, the whole fellowship that spreads through the body up to the soul is *sensible* of the hurt, and *suffers* sympathetically: ὅταν που ἡμεῖς δάκτυλός τις πλήγσσω [aor. pass. subj.], πᾶς ὁ κοινωνία ὁ κατὰ ὁ σῶμα πρὸς ὁ ψυχὴ αἰσθάνομαι τε καὶ συναλγεῖν ἄμα.

8. Many suitors *fall in love* with the person before they are *acquainted* with the disposition, so that they cannot tell, if they will still be disposed to be lovers, when their passions are cooled (*lit.* when they have desisted from their passion): οἱ ἐρῶντες [gen.] πολὺς πρότερον ὁ σῶμα ἐπιθυμέω ἦ ὁ τρόπος γυγνώσκω, ὥστε ἀδηλος [neut.] αὐτός, εἰ ἔτι βούλομαι [indic. fut.] φίλος εἰμί, ἐπειδὰν ὁ ἐπιθυμία παύομαι [aor. subj.].

9. If he carries you safely from Aegina hither, he *demands*, I suppose, two obols; ἐὰν ἔξ Αἴγινη δεῦρο ὑμεῖς σώζω [subj. 1 aor.], οἶμαι, δύο ὀβολὸς πράττομαι.

10. Rhadamanthus observes each man's soul, not knowing whose it is, and frequently, when he catches the great king, or any other king or despot, *perceives* there is nothing sound in his soul: ὁ Ραδάμανθος θεῶμαι ἔκαστος ὁ ψυχὴ, οὐκ εἰδέναι ὅστις εἰμί, ἀλλὰ πολλάκις ὁ μέγας βασιλεὺς ἐπιλαμβάνομαι [2 aor. partic.] ἢ ἀλλος ὅστισοῦν βασιλεὺς ἦ δυναστής, κατειδέναι οὐδεὶς ὑγιὴς ὧν ὁ ψυχὴ [gen.].

11. And occasionally, I fancy, the democratical interest *yields* to the oligarchical, and certain of the appetites are

either *cut to pieces* or *expelled*, shame being engendered in the young man's mind: *καὶ ποτε μέν, οἴμαι, ὁ δημοκρατικὸς* [neut.] *ὑποχωρέω ὁ ὀλιγαρχικός, καὶ τις ὁ ἐπιθυμίᾳ ὁ μὲν διαφθείρομαι, ὁ δὲ καὶ ἐκπίπτω, αἰδώς τις ἐγγενόμενος* [gen. abs.] *ἐν ὁ ὁ νέος ψυχῇ.*

Obs. 1. The Imperfect, as contrasted with the Aorist, signifies the repetition of an action at some definite time or times marked out by the action, to which the Imperfect always refers.

2. The tragedians often use the Aorist to express a resolution or sentiment, present indeed, but supposed to have long reposed in the speaker's breast; as, *φίμωξα δ' οἶον ἔργον ἔστ' ἔργαστέον* (*EUR. Med.* 791); so, *ἐπήνεσα* (767); *ἀπέπτυσα* (*Hec.* 1276); *παρήνεσα* (*SOPH. Phil.* 1424); *Ἡσθην ἀπειλαῖς, ἐγέλασα ψολοκομπλαις* (*ARISTOPH.*).

VII.

The Aorist—though its usage in poetry is often rather arbitrary—is in prose especially used to express an action which is either *momentary*, or has no relation to any definite period of time, and is thus opposed to the present and future, which express the *continuance* and *extension* of the action. In the following examples, the Aorist and Present will be found to be interchanged, in accordance with the Rule given above.

1. Cyrus summoned Araspes the Mede, and ordered him to keep for him the lady and the tent: *καλέω* [1 aor. partic.] *ὁ Κῦρος Ἀράσπης ὁ Μῆδος, οὗτος κελεύω διαφυλάττω αὐτὸς ὁ τε γυνὴ καὶ ὁ σκηνή.*

2. Cyrus ordered Araspes to keep* her until he should himself take her: *οὗτος κελεύω ὁ Κῦρος διαφυλάττω ὁ Ἀράσπης, ἔως ἂν αὐτὸς λαμβάνω* [2 aor. subj.].

* Continuance is here expressed.

3. I declare that we ought to *equip* fifty triremes, and that we ourselves should *adhere* to the resolutions I have mentioned: * *τριήρης πεντίκοντα παρασκευάζομαι δεῖ φημι, εἰτ' αὐτὸς οὗτος ὁ γνώμη ἔχω.*

4. So that Philip may either, knowing you to be prepared, *maintain*† peace through fear, or, if he overlooks this, may be *surprised* when off his guard: *ἴν' ἡ διὰ ὁ φόβος ὁ Φίλιππος, εἰδέναι εὐτρεπὴς ὑμεῖς, ἡσυχία ἔχω, ἡ παριδεῖν οὗτος ἀφύλακτος λαμβάνω* [aor. pass. subj.].

5. To some men it seems that all things are perpetually in motion, to others that nothing can ever be moved; to some it seems that all things are being produced or destroyed, to others that nothing can ever be produced or be destroyed: *ὁ μὲν ἀεὶ κινοῦμαι πᾶς δοκέω, ὁ δὲ οὐδεὶς ἀν ποτε κινοῦμαι· καὶ ὁ μὲν πᾶς γίγνομαι τε καὶ ἀπόλλυμαι, ὁ δὲ οὐτ' ἀν γίγνομαι ποτε οὐδεὶς, οὔτε ἀπόλλυμαι.*

6. When you have heard all, give your verdict,‡ and do not previously prejudge: *ἐπειδὰν ἄπας ἀκούω* [I aor. subj.] *κρίνω, καὶ μὴ πρότερον προλαμβάνω.*

Obs. 1. Even in the following passage, the distinction between the Aorist and the Present is discernible: *τῇ δ' ὑστεραὶ ἐκκλησίαιν ἐποίησαν, ἐν ἥ ἔδοξε, τούς τε λιμένας ἀποχῶσαι πλὴν ἐνός, καὶ τὰ τείχη εὐτρεπίζειν, καὶ φυλακὰς ἐφιστάναι, καὶ τᾶλλα πάντα ὡς ἐς πολιορκίαν παρασκευάζειν τὴν πόλιν* (*XEN. Hell. II. ii. 3*). The blocking up of the harbour was a thing quickly accomplished, but the other operations imply continuous effort.

2. Thus the Aorist is joined with *τί οὖν*, to express a command in the shape of a question: *τί οὖν οὐ διηγήσω*

* *οὗτος* and *οὗτως* are frequently used to refer to what has been previously mentioned.

† 'Maintain' here expresses continuance.

‡ 'Giving a verdict' is a momentary act; while to *prejudge* implies a state of mind enduring throughout the trial.

μοι; quin tu mihi narres? (PLATO, *Symp.* 173, B.). So in the Imperative: *τοὺς πρώτους εἰσαγαγόντας ἀτιμώσατε* (DEM. 425, 18). In Attic inscriptions we find the distinction between the Aorist and the Present religiously observed: legal enactments of a temporary character being in the Aorist, perpetual enactments in the Present: *e.g.* *ἐν στήλῃ ἀναγραψάντων δίκαια πάντα οἱ ταμίαι, καὶ τὸ λοιπὸν ἀναγραφόντων οἱ ἀεὶ ταμίαι ἐs στήλην.*

3. The use of the Aorist or the Present often depends on the *animus loquentis*, who may have either the permanent or the transitory qualities of the action chiefly in view.

4. *'Eὰν τοῦτο γένηται = si hoc factum fuerit.* The notion of the momentary completion of the future action, which in Latin is expressed by the *futurum exactum*, is expressed in dependent clauses by the Subjunctive of the Aorist, with a conjunction compounded with *ἀν*. The Aorist expresses the completion; the Subjunctive, the futurity.

5. The simple priority of one event to another is usually expressed by the participle of the Aorist.

'Av.

§ 167. The Particle *ἀν* has a *potential* or *conditional* force, and communicates a notion of *contingency* or *futurity* to those parts of the Verb—the Participle included—with which it is employed. Accordingly, it is never used with the Present or Perfect Indicative; for an action which is represented either as actually going on or already completed, cannot depend on a condition.

As the notion of *immediate command* excludes the idea of a condition, it is not used with the Imperative; and, for a similar reason, it is very rarely used with the Future In-

dicative, though it is impossible altogether to deny the existence of this construction in Attic Greek. See JELF, *Gr. Gr.* p. 79.

I.

When *ᾶν* is used with the Historical Tenses of the Indicative—*i. e.* the Imperfect, the Aorist, and the Pluperfect—it implies that the fact occurred only under a certain condition; *e. g.* εἰ τοῦτο ἔλεξας, ἡμάρτες *ᾶν*, ‘if you had said this you would have erred.’ It is also used, especially with the Imperfect, but also with the Aorist, and Pluperfect used as Imperfect, to express *frequency*; as, ἡμάρτανες *ᾶν*, ‘you often erred,’ *i. e.* you erred under such and such circumstances as often as they recurred.

1. If they had been good men, they would never have suffered this fate: εἰ εἰμὶ ἀνὴρ ἀγαθός, οὐκ *ᾶν* ποτε οὐτος πάσχω.

2. If he had chanced to be a shoemaker, he would probably have answered you: εἰ τυγχάνω εἰμὶ ύπόδημα δημιουργός, ἀποκρίνομαι *ᾶν* δήπου συ.

3. If I had formerly endeavoured to conduct public affairs, I should long ago have perished, and should neither have done any service to you nor to myself: εἰ ἐγὼ πάλαι ἐπιχειρέω* πράττω ὁ πολιτικὸς πρᾶγμα, πάλαι *ᾶν* ἀπόλλημι [middle], καὶ οὕτ’ *ᾶν* ὑμεῖς ὠφελέω οὐδεὶς οὕτ’ *ᾶν* ἔμαυτοῦ.

4. Accordingly, taking up their works, I used to ask them what was their purpose? (*lit.* what they meant?) ἀναλαμβάνω οὖν αὐτὸς ὁ ποίημα, διερωτάω *ᾶν* αὐτὸς τί λέγω [opt. oratio obl.];

5. They would then recover confidence, and betake themselves to invocation of the gods: ἀναθαρσέω τε *ᾶν* καὶ πρὸς ἀνάκλησις θεὸς τρέπομαι.

* The Aorist has often the force of the Pluperfect.

6. But she used to demand twenty drachms of silver for a robe, and eight for shoes; and she would bid him buy a shawl for his sisters, and a gown for his mother, and would beg for four bushels of wheat: ἀλλ' ἀργύριον δραχμὰ ἀν αἰτέω εἴκοσιν εἰς ἴματιον· ὅκτω δ' ἀν εἰς ὑπόδημα· καὶ ὁ ἀδελφὴ ἀγοράω χιτώνιον κελεύω ἄν, ὁ μήτηρ δ' ἴματίδιον, πυρός τ' ἄν δέομαι μέδιμνος τέτταρες.

7. And the wild asses, whenever any one pursued them, after running forward, would stand still; for they ran much quicker than the horses (which followed them): καὶ ὁ μὲν ὄνος, ἐπεί τις διώκω [opt.], προτρέχω [2 aor. partic.] ἄν ἵστημι,* πολὺς γὰρ ὁ ἵππος τρέχω θᾶσσον.

8. And if he chanced to observe that any one was a clever manager, he would never take anything away from him, but constantly kept giving him more: εἰ δέ τις ὄραν δεινὸς ὢν οἰκόνομος, οὐδεὶς ἄν πώποτε ἀφαιροῦμαι, ἀλλ' ἀεὶ πολὺς προσδιδωμι.

9. In Pontus so great a force could not have been equipped by means of slender resources: ἐν Πόντῳ οὐκ ἄν ἀπὸ ὀλίγος χρῆμα τοσοῦτος δύναμις παρασκευάζομαι.

10. But you ought to have taken the securities at that time, so that, not even had he wished, would he have been able to deceive us in this† way: ἀλλὰ δεῖ ὁ ἐνέχυρον τότε λαμβάνω, ως μηδ' εἰ βούλομαι, δύναμαι ἄν οὗτος ἔξαπατάω.

11. We should have publicly incurred shame, the reproach of cowardice, and all the basest imputations: αἰσχύνη καὶ ἀνανδρία καὶ πᾶς ὁ τοιοῦτος ὄφλισκάνω ἄν δημοσίᾳ.

II.

"Αν, with the Optative, either conveys a modest assertion of some action or fact, or is equivalent to a polite Impera-

* ἔστηκα, 'I stand,' being a Present-perfect, its Pluperfect has, of course, the force of an Imperfect.

† See Rule II., Accusative Case.

tive; as, *χωροῖς ἀν εἰσω*, ‘go within, if you please’ (SOPH. *El.* 1491) (cf. *Nullam sacrâ vite prius severis arborem*), or is variously used in affirmative and negative propositions, which it either strengthens or softens.

1. Poetry, it seems, is a kind of public oratory—rhetoric, therefore, is, I presume, a public oratory: *δημηγορία ἄρα τίς εἴμι ἡ ποιητική οὐκοῦν ἡ ρήτορικὴ δημηγορία ἀν εἴμι*.

2. A man, if righteous, will not be unhappy; but he can never possibly be utterly ruined: *δίκαιος εἴμι οὐκ ἄνολβός εἴμι· πανώλεθρος δ' οὐποτ' ἀν γίγνομαι*.

3. Nevertheless, we should hold it all important to become friends to you: *σύ γε μέντοι φίλος γίγνομαι περὶ πᾶς ἀν ποιοῦμαι*.

4. However, if you were at once free and became rich, what would you want? *καίτοι εἰ ἄμα τ' ἐλεύθερός εἴμι [opt.] καὶ πλούσιος γίγνομαι, τίς ἀν δέομαι*;

5. It was clear* that Cyrus was hastening along† the whole journey, thinking that in proportion as he arrived more speedily, the king would be less prepared when he encountered him (*lit.* he should encounter the king less prepared): *δῆλός εἴμι Κύρος σπεύδω πᾶς ὁ ὁδός, νομίζων, † ὅσος ἀν θάττον ἔρχομαι [2 aor.], τοσοῦτος ἀπαρασκεύος βασιλεὺς μάχομαι*.

6. But now, as he is always attempting some enterprise and ambitious of more, he may perhaps excite you: *νῦν δὲ πιχειρέω ἀεὶ τις καὶ ὁ πλείων ὀρέγομαι, ἵσως ἀν ἐκκαλοῦμαι [1 aor. mid.] ὑμεῖς*.

7. It is not fair that the unpopularity, by means whereof we shall all fare better, should prove a penalty to the man who has now advocated the best measures: *οὐ δίκαιός εἴμι ὁ ἀπέχθεια, δι' ὃς ἀν ἄπας ἀμεινον πράττω, οὐ νῦν ὁ ἀγαθός εἰπὼν ζημία γίγνομαι*.

* See Rule II., Nominative Case.

† See Rule II., Accusative Case.

‡ See Rule V., on the Tenses.

8. There is not one who would slay this man: *οὐκ εἰμὶ οὐτος ὅστις ἀν κατακτείνω.*

Obs. 1. So in interrogative sentences: *ποῖ τις φύγοι;* ‘whither should he fly?’ (*ARIST. Plutus*, 430). *ποῖ τις ἀν φύγοι,* ‘whither *in the world* should he fly?’ (*EUR. Or.* 598). *ποῖ τις φύγῃ;* ‘whither shall he fly?’ (*SOPH. Ajax*, 503).

2. The Potential Optative without *ἄν* is common in poetry, but not in prose; as *θᾶσσον ἢ λέγοι τις* (*EUR. Hipp.* 1186). So *εἴποι τις, dixerit quispiam.* But sometimes *τάχα, ἵσως, εἰκότως,* supply the conditional force of *ἄν;* *e.g. ἀπειθοίης δ' ἵσως* (*Agam.* 1048).

III.

'*Ἐν* is also used with the Subjunctive Mood, to express *conditionality*; and especially when combined with Relatives, and relative and other Conjunctions; as *ὅς ἄν, ὅσος ἄν, ἐπειδάν, ὅπόταν, ὅποι ἄν, ἢ ἄν, ὅθεν ἄν, ἔνθ' ἄν, πρὶν ἄν, οἵ ἄν, ὅπου ἄν, ἐὰν=εἰ and ἄν, etc.* In such usages, the force of *ἄν* is generally thrown on the Relative or Conjunction, which it renders more indefinite; as, *πατρὶς γάρ ἐστι πᾶσ' ἵν' ἀν πράττῃ τις εὖ* (*Plutus*, 1151), ‘wheresoever one fares well.’

1. I will now depart as rapidly as I possibly can from your territory: *νῦν ἀπειμι ἐξ ὁ χώρα ὁ σὸς ὡς ἀν δύναμαι τάχα.*

2. You are content if they give you a share of the festival fund: *ἀγαπάω ἐὰν μεταδίδωμι θεωρικὸν [plur.] ὑμεῖς.*

3. Whenever the clouds are full of much water, they dash against one another and burst and clatter: *ὁ νεφέλη ὅταν ἐμπίπλημι [I aor. pass.] ὕδωρ πολύς, εἰς ἀλλήλων ἐμπίπτω ῥήγνυμαι καὶ παταγῶ.*

4. Turn your habits inside out as soon as possible, and come and hear whatever counsel I may give you : ἐκστρέφω ὡς τάχα ὁ σαυτοῦ τρόπος, καὶ μανθάνω ἐλθὼν ὃς ἀν ἐγὼ παραινέω.

5. The merchants, wherever they hear that corn exists in the largest quantities, sail thither, traversing the Aegean, the Euxine, and the Sicilian seas : ὁ ἐμπορος, ὅπου ἀν ἀκούω πολὺς εἴμι ὁ σῖτος, ἐκεῖσε πλέω, καὶ Αἰγαῖος καὶ Εὐξείνος καὶ Σικελικὸς πόντος περάω.

6. I believe that all men by nature love those things from which, whatever they be, they believe they may be benefited : φύσις νομίζω φιλέω οὗτος πᾶς, ἀπὸ ὃς ἀν ὠφελοῦμαι νομίζω.

IV.

"Αυ is used with the Infinitive and the Participle, when it would have been used in the construction with the finite Verb. The Participle, in itself one of the most important and flexible elements of Greek composition, derives fresh elasticity from this particle ; e. g.—

Εἶπε ποιεῖν ἀν (vel ποιῆσαι ἀν) ταῦτα, dixit se facturum fore hæc = εἶπεν ὅτι ποιοίη (vel ποιήσειν) ἄν.

Εἶπε ποιῆσαι ἀν ταῦτα, dixit se facturum fuisse hæc = εἶπεν ὅτι ἐποίησεν ἄν.

**Ισθι ἔμε ποιοῦντα ἀν ταῦτα, scito me facturum fore hæc = ισθι ὅτι ποιοίην ἄν.*

**Ισθι ἔμε ποιήσαντα ἀν ταῦτα, scito me facturum fuisse hæc = ισθι ὅτι ἐποίησα ἄν.*

1. I do not think there would be any controversy as to its being *advantageous** : οὐκ οἴμαι περί γε ὁ ὠφέλιμος [neut.] ἀμφισβητοῦμαι ἄν.

* The force of γε may often be given by emphasising or italicising an English word.

2. I surmise* that not even one will know the just and the beautiful satisfactorily : *μαντεύομαι μηδ' ἀν εἰς ὁ δίκαιος καὶ καλὸς γιγνώσκω ἵκανῶς.*

3. He fancied* that, if he could render the Medes weak, he should certainly rule with ease over all the surrounding tribes : *νομίζω, εἰ ὁ Μῆδος ἀσθενής ποιῶ* [1 aor. opt.], *πᾶς γε ἀν ὁ πέριξ ῥαδίως ἄρχω.*

4. Tyranny, the most consummate form of injustice, makes those who are wronged, and would not be disposed (*i.e.* if able) to retaliate, most wretched : *τυραννίς, ὁ τέλεος ἀδικία, ὁ ἀδικέω* [partic. 1 aor. pass.] *καὶ ἀδικέω οὐκ ἀν βούλομαι* [partic.] *ἄθλιος ποιῶ.*

5. Yet this unprincipled man ventures to assert what neither exists nor could possibly exist : *ό δ' ἀναιδὴς ὁ μήτ' ὧν μήτ' ἀν γίγνομαι* [aor. partic.] *τολμάω λέγω.*

6. Let this man be ranked on the side of democracy, in the belief that he may be rightly addressed as democratical : *τάσσω* [perf. imper.] *ό τοιοῦτος κατὰ δημοκρατία, ὡς δημοκρατικὸς ἀν ὅρθῶς προσαγορεύομαι.*

7. Most of the points which might be censured, happen to be common to all the above-mentioned constitutions : *ό πολὺς ὁ ἐπιτιμάω* [1 aor. pass. partic.] *ἄν, κοινὸς τυγχάνω πᾶς ὧν ὁ εἰρημένος πολιτείᾳ* [gen.].

8. For independently of the shame which would envelope us, I observe that our apprehensions as to what will follow are not slight : *χωρὶς γὰρ ὁ περιίστημι* [2 aor. partic.] *ἀν ἡμεῖς αἰσχύνη, οὐδὲ ὁ φόβος μικρὸς ὅρῳ ὁ μετὰ οὗτος.*

9. Xenophon in person crossed with his captains, and began to consider whether it was desirable to withdraw even those who had crossed, or to send the heavy infantry also across, in the belief that the place might be taken by them : *αὐτὸς δ' ὁ Ξενοφῶν διαβαίνω σὺν ὁ λοχαγὸς σκοποῦμαι, πότερόν είμι* [opt.] *κρείττων ἀπάγω* [Attic. aor.] *καὶ ὁ*

* See Rule V., on the Tenses.

διαβαίνω [perf. partic.], ἢ καὶ ὁ ὄπλίτης διαβιβάζω, ὡς ἀλίσκομαι [2 aor. part. gen. abs.] ἀν ὁ χωρίον.

10. Either believe Anytus or not, in the assurance that I will not act otherwise, not even if I am destined to many deaths: ἢ πείθομαι "Ανυτος, ἢ μή, ὡς ἐγὼ οὐκ ἀν ποιῶ [fut. part. gen. abs.] ἄλλος, οὐδὲ εἰ μέλλω πολλάκις θνήσκω.

Obs. 1. Ἀν is sometimes found without a Verb, when the Verb can be easily supplied from the context: δοκεῖ μοι τοιαύτην ποιήσασθαι ζήτησιν αὐτοῦ, σίανπερ ἀν (ἐποιησάμεθα), κ. τ. λ. (PLATO, *Rep.* 368, D.). So in πῶς γὰρ ἀν; ὥσπερ ἀν εἰ, which in Plato assumes an adverbial form = *quasi*.

2. In position, it is often remote from the Verb to which it belongs; especially in such phrases as οἷμαι and ἔφην, which often stand between ἀν and its Verb: τί οὖν ἀν, ἔφην, εἴη ὁ Ἐρως; (PLATO, *Symp.* p. 202, D.). So in οὐκ οἶδ' ἀν εἰ πείσαιμι (EUR. *Med.* 941); οὐκ ἀν οἶδ' εἰ δυναίμην (*Timaeus*, 21, B.).

3. Ἀν is often repeated, partly to note the conditionality of the whole sentence, in which case it appears early in the sentence: partly as a rhetorical expedient for emphasising particular words: ἄλλους γ' ἀν οὖν οἰόμεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἀν μάλιστα (THUCYD. i. 76).

ON THE CONSTRUCTION OF SENTENCES.

§ 154. The principal forms of *conditional* sentences are illustrated in detail in this and the three following Rules.

I.

Εἴ τι ἀμαρτάνεις, ἀλγεῖς.

In this structure, possibility is denoted without any ex-

pression of uncertainty; for, if the Protasis happens, the Apodosis happens. This is generally expressed by the Indicative in both clauses, with *εἰ* in the first clause.

1. If AEsculapius was a god's* son, he was not disgracefully covetous; and if he was disgracefully covetous, he was not a god's son: *εἰ μὲν ὁ Ἀσκληπιὸς θεός εἴμι, οὐκ εἴμὶ αἰσχροκερδής· εἰ δὲ αἰσχροκερδής, οὐκ εἴμὶ θεός.*

2. If any one feels sanguine when he sees how powerful Philip is already, I am surprised: *εἴ τις θαρρέω δράω ἡλίκος ἥδη εἴμι Φίλιππος, θαυμάζω.*

3. If this city shall be captured, all Sicily is ours: *εἰ οὗτος ὁ πόλις λαμβάνομαι, ἔχομαι ὁ πᾶς Σικελία.*

4. For unless we either sweep the seas with our fleet (*lit.* unless we prevail with ships), or cut off their supplies, we shall injure ourselves in most cases: *εἰ μὴ γὰρ ἡ ναῦς κρατέω, ἢ ὁ πρόσοδος ἀφαιρέω, βλάπτομαι ὁ πολύς [neut. plur.]*.

5. How, then, is it that, if it is so very easy to learn what relates to agriculture, and if all know equally what it is requisite to do, all do not also fare equally well? *πῶς οὖν, εἰ οὕτω γε ῥάδιός εἴμι μανθάνω ὁ [neut. plur.] περὶ ὁ γεωργία, καὶ πᾶς ὁμοίως ἵσημι, ὃς δεῖ ποιῶ, οὐχὶ καὶ πᾶς ὁμοίως πράττω;*

6. Unless we repel them with all our forces, they will conquer us easily if divided: *εἰ μὴ ἀθρόος ἀμύνομαι [fut.] αὐτός, δίχα γε ὃν ἡμεῖς ἀπόνως χειροῦμαι.*

II.

(α.) *Eἴ τι ἡμάρτανες, ἥλγεις ἄν=si quid peccares, doleres.*

(β.) *Eἴ τι ἡμαρτεῖς, ἥλγησας ἄν=si quid peccâsses, dolu-
isses.*

Here the Protasis is believed to be impossible (*imperf. a.*), or not to have happened (*aor. β.*); and the Apodosis is

* See Rule III., on the Genitive Case.

believed to be impossible, or not to have happened. This is expressed by *εἰ* with the Imperfect or the Aorist Indicative in the conditional clause, and by *ἄν* with the Imperfect or Aorist, and sometimes the Pluperfect, Indicative, in the consequent clause.

The Imperfect is used for present time, and also for conditions and consequences which, although they belong to past time, are to be represented as having *duration*. For conditions and consequences which refer to past time, the Aorist must be used, unless either action is to be described as *continuing*.

The Imperfect must sometimes be construed by the English Pluperfect, as is often the case with the Latin Imperfect Subjunctive, as *εἰ ήσαν ἄνδρες ἀγαθοί, οὐκ ἀν τοῦτο ἔπασχον*, ‘if they had been good men,’ etc. The Aorist has also occasionally a Pluperfect sense.

The Imperfect takes the place of the Aorist, either in the Protasis or the Apodosis, when *continuance* is to be signified, as *εἰ γὰρ ἐπείσθην, οὐκ ἀν ἡρόωστον, ‘had I obeyed, I should not now be ill.’*

1. And this they would not have been able to do, had they not been habituated to a moderate diet: *οὐτος δ' οὐκ ἀν δύναμαι ποιῶ, εἰ μὴ καὶ μέτριος δίαιτα χρῶμαι.*

2. Agamemnon would not have been Lord of the Isles, unless he had had some naval force: *οὐκ ἀν νῆσος κρατέω Ἀγαμέμνων, εἰ μή τις ναυτικόν ἔχω.*

3. Neither I myself would have endured to go on an embassy, nor would you have desisted from war, if you had imagined that Philip would act thus: *οὔτε γὰρ αὐτὸς ἀν ὑπομένω πρεσβεύω, οὔτε ἀν ὑμεῖς παύομαι πολεμέω [partic.], εἰ τοιοῦτος πράττω Φίλιππος οἴομαι.**

* See Rule V., on the Tenses.

4. For if you had not been cheated then, the state would have had* no trouble: *εἰ γὰρ μὴ παρακρούομαι τόθ' ὑμεῖς, οὐδεὶς ἀν εἰμὶ ὁ πόλις πρᾶγμα.*

5. If I had been gazing (*continuance*) on the firmament above while lying on the ground, I never should have found out this: *εἰ δὲ ἦν χαμαὶ ὁ [neut. plur.] ἄνω σκοπέω, οὐκ ἀν ποθ' εὑρίσκω οὗτος.*

6. And if he had not confided in them, he assuredly would not have entrusted the greatest portion of his fortune to them: *εἰ δὲ μὴ πιστεύω αὐτός, οὐκ ἀν δήπου ὁ πολὺς [neut. plur.] αὐτὸς [dat.] ὁ χρῆμα ἐνεχειρίζω.*

7. If there had been only differences touching the boundaries of territory between rival powers, it would have been durable: *εἰ εἰμὶ πρὸς ἀντίπαλος περὶ γῆ ὄρος διαφορά, οἰστὸς ἀν εἰμι.*

8. If they had been wronging Greece in some obscure retreat, there would have been need of an exposition, as (addressed) to men not acquainted with the facts: *καὶ εἰ ἀφανῆς που ὥν ἀδικέω ὁ Ἑλλας, διδασκαλία ἀν ὡς οὐκ εἰδὼς [dat.] προσδεῦν [impers.].*

9. The Olynthians might have mentioned many things, which if they had then foreseen, they would not have been ruined: *πολὺς ἀν εἰπεῖν ἔχω ὁ Ὀλύνθιος, ὃς εἴ τοτε προορῶμαι, οὐκ ἀπόλλυμαι.*

III.

'Εάν τι ἀμάρτης, ἀλγήσεις.

The Subjunctive with *ἢ* is used in the conditional clause, and the Indicative—generally the Future—in the consequent clause, when the speaker regards the condition not as a mere supposition, but as a probable contingency. The Optative with *ἂν* is also used in the consequent clause.

i. Unless philosophers reign in states, or those now

* The context implies that the trouble continued to exist.

styled kings and princes become genuine philosophers, the states have no respite from calamities: *ἐὰν μὴ ὁ φιλόσοφος βασιλεύω ἐν ὁ πόλις, ή ὁ βασιλεύς τε νῦν λεγόμενος καὶ δυνάστης φιλοσοφέω γνησίως, οὐκ εἰμὶ κακὸς παῦλα ὁ πόλις.*

2. And if the spot, whatever* it be, whereon the net detains the boar, be a slope, he will quickly spring up: *καὶ ἐάν εἴμι ὁ χωρίον καταφερήσ, ἐν ὃς ἀν ἔχω ὁ ὑπόκους ταχὺ ἔξανίστημι.*

3. It seemed best to me to endeavour to escape in this way, as I reflected that, if I were unobserved, I should be saved: *οὗτος [dat. fem.] ἐγὼ δοκέω † πειρῶμαι σώζομαι, ἐνθυμοῦμαι [partic.] δτι, ἐάν λανθάνω, σώζομαι.*

4. If any one goads us with invective, we do not yield a whit the more because we are mortified: *ἢν τις σὺν κατηγορίᾳ παροξύνω, οὐδεὶς μᾶλλον ἄχθομαι [i aor. pass. partic.] ἀναπείθομαι.*

5. If we see any one opposing himself to the oligarchy, we get rid of him: *ἐάν τις αἰσθάνομαι ἐναντίος ὁ ὀλυγαρχία, ἐκποδῶν ποιοῦμαι.*

6. If, then, we regulate our agreements by this principle, we shall be most likely to continue (friends): *ἐὰν οὖν οὗτος ὁ συνθήκη ποιοῦμαι, οὕτω μάλιστα συμμένω ἄν.*

7. This will be an excellent reason for going to war, should they make no concessions: *οὗτος μέγας πρόφασίς εἴμι ὁ πολεμέω [infin. with article], ἢν μή τις ἐσακούω.*

IV.

Εἴ τι ἀμαρτάνοις, ἀλγοίης ἄν.

The Optative with *εἰ* is used when the proposition is regarded by the speaker as a mere supposition, the realisa-

* See Rule III., on *Ἄν*.

† The Subjunctive is here used instead of the Optative, because there is a change from the oratio obliqua to the oratio recta.

tion of which is not expected. The Future Indicative is used instead of the Optative, when the protasis is more positively stated. The consequent is expressed generally by the Optative with *άν*, though sometimes by the Indicative, when the consequent is spoken of as certain.

1. It would be monstrous, if the letters which are being forwarded from Philip should annihilate our freedom of debate: *δεινὸς ἀν εἰμι, εἰ οἱ ἐπὶ οἱ βῆμα [gen.] παρρήσια ἀναιρέω οἱ παρὰ Φίλιππος πεμπόμενος ἐπιστολή.*

2. If any one were to offer prizes, far more men would traffic on this account: *εἰ δὲ ἀθλον προτίθημι τις, πολὺ ἀν πολὺς διὰ οὗτος ἐμπορεύομαι.*

3. The plants would be dug up when raked, if they were so very superficially planted: *ἐξορύττομαι ἀν σκάπτω [part. pres. pass.] οἱ φυτόν, εἰ λίαν γε οὕτως ἐπιπολῆς φυτεύομαι.*

4. For if the plant has* not been pressed down into the soil, I am sure that mud will be likely to be formed by the rain: *εἰ γὰρ μὴ σάττομαι οἱ φυτόν, ὑπὸ οἱ ὕδωρ εὐ οἴδ' ὅτι πῆλος ἀν γίγνομαι.*

5. You at any rate, if you were to rule by pulling us down, would quickly lose the popularity which you have gained through the general dread of us: *ὑμεῖς γοῦν εἰ καθαιρέω [2 aor.] ἡμεῖς ἄρχω, τάχα ἀν οἱ εὔνοια ὅς διὰ οἱ ἡμέτερος δέος λαμβάνω, μεταβάλλομαι.*

6. The river Parthenius is also not fordable; and to it you would come, if you were to cross the Halys: *οἱ δὲ Παρθénios ἄβατος, ἐφ' ὅς ἀν ἔρχομαι, εἰ οἱ Ἀλυς διαβαίνω.*

Obs. The contingent nature of a proposition is often unmarked in English: we say, ‘If any one did this, he would do me a service,’ for ‘If any one should do this.’

* *Græcè*: ‘shall not have been pressed down.’

V.

§ 155. FINAL SENTENCES. "*Iva, ὡς, ὅπως, ὅφρα = ut, μὴ = ne, ἵνα μή, ὡς μή, ὅπως μή, ὅφρα μή = ut ne,* take the Subjunctive after a *principal* tense, *i.e.* a Present, Perfect, Future, or Aorist with a Present tense; but an Optative after an *historic* tense, *i.e.* an Imperfect, Aorist, or Pluperfect, as *γράψω, γράφω, γέγραφα ἵνα εἰδῆς, ἔγραφον, ἔγραψα, ἔγεγράφειν ἵνα εἰδεῖης*. The same rule applies to dependent clauses connected by Pronouns or Pronominal Particles, such as *ὅποι* · as *οὐκ ἔχω ὅποι τράπωμαι* · *οὐκ εἰχον ὅποι τραποίμην*.

1. Agamemnon was wroth, and enjoined him to depart at once, and not to come again, lest the chaplets of the god should not avail him; he charged him to depart, and not to provoke him, if he wished to (*lit.* in order that he might) return home safe: *ό δὲ Ἀγαμέμνων ἀγριαίνω* [*partic.*] *ἐντέλλομαι νῦν τε ἄπειμι καὶ αὐθίς μὴ ἔρχομαι, μὴ αὐτὸς οὐ θεὸς στέμμα μὴ ἐπαρκέω* · *ἄπειμι δὲ κελεύω, καὶ μὴ ἐρεθίζω, ἵνα σῶς οἴκαδε ἔρχομαι*.

2. But, as they did not comply, he attacked them, in order that he might not betray his friendly feeling towards them: *ἐπεὶ δ' οὐ πείθομαι, προσβάλλω, ὅπως μὴ δῆλος εἴμι εὑμενῆς αὐτὸς είμι* [*partic. pres.*].

3. In order that you may know that these acts of his are no novelties (*lit.* that he does not do these things new), I will remind you of the (iniquities) committed by him: *ἵνα δὲ εἰδέναι, ὅτι οὐ καινὸς οὗτος ποιῶ, ἀναμνάω ὑμεῖς οὐτὸς πεπραγμένος*.

4. Theramenes impeached the admirals and destroyed them, that he might himself be saved: *ό Θηραμένης οὐ στρατηγὸς κατηγορέω ἀποκτείνω αὐτὸς, ἵνα αὐτὸς περισώζομαι*.

5. The corn-dealers bought up the corn together, with a good intention towards the state, that they might sell to

you as cheap as possible: ὁ σιτοπώλης ἐπὶ εὔνοιᾳ [dat.] ὁ πόλις* συνωνοῦμαι ὁ σῖτος, ἵνα ὡς ἄξιος ὑμεῖς πωλέω.

6. No one is ever reconciled with† a man whom men detect in the act of betrayal: ὅς ἀν προδίδοὺς ἄνθρωπος λαμβάνω, οὗτος οὐ σπένδομαι [see Rule VI., on the Tenses] πάποτε οὐδέσις.

7. In Athens it is possible to export very many articles of which mankind are in need: ἐν ὁ Ἀθῆναι πολὺς εἰμι ἀντεξάγω, ὃς ἀν δέομαι ἄνθρωπος.

8. Wherever the Athenians chance to sell their silver, they receive in all quarters more than the original sum: ὅπου ἀν πωλέω ὁ ἀργύριον ὁ Ἀθηναῖος, πανταχοῦ πολὺς ὁ ἀρχαῖον λαμβάνω.

Obs. There are seeming exceptions to this rule; but they are exceptions which prove the rule. They occur as follows: 1. When an historic tense is used in the sense of a principal tense, the subjunctive is used. 2. When a principal is used as an historic tense, the optative is used.

1. When the Aorist=a perfect, the past action is considered as continuing and extending into present time, and the dependent Verb refers to something present or future; as, Κορίνθιαι γυναικες, ἐξῆλθον δόμων μή μοί τι μέμφησθε. 2. When the historic present is used, the aim of the Verb being past, the dependent Verb is in the Optative; as, χρῦσον ἐκπέμπει πατήρ, ἵνα—τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίοις (*Hec.* 10). Also when the writer or speaker, at the moment when he is expressing the aim, is dwelling on time past, and realising the intention with which he began the action he is now continuing; as,

αὐτὸς βαδίζω καὶ πονῶ. τοῦτον δ' ὄχω,
ἵνα μὴ ταλαιπωροῖτο μηδ' ἄχθος φέροι.

ARISTOPH. *Ran.* 24.

* Objective Genitive. See Rule II., Genitive Case.

† See Rule II., on the Dative Case.

VI.

- § 156. I. ἀπαγγέλλει { ὅτι οἱ πολέμιοι ἀπέφυγον.
τοὺς πολεμίους ἀποφυγεῖν.
- II. ἀπήγγειλεν { ὅτι οἱ πολέμιοι ἀποφύγοιεν.
ὅτι οἱ πολέμιοι ἀπέφυγον.
τοὺς πολεμίους ἀποφυγεῖν.

The above scheme illustrates the chief combinations of the ORATIO OBLIQUA. It will be seen, that (I.) when the principal Verb is in the Present, the Optative cannot be used in the dependent clause; but that (II.), when the principal Verb is in an historic tense, either the Optative or the Indicative may be used.

The Indicative brings objects before the mind not as mere conceptions—which the Optative would denote—but as facts; and also gives especial prominence (*ἐνάργεια*) to them. Sometimes both these modes are employed in the same sentence: e.g. Οὗτοι ἔλεγον, ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ ἐν τῷ σταθμῷ εἴη, κ.τ.λ. (XEN. *Anab.* ii. 1, 3).

1. It was determined by the people to elect thirty persons, who should compile the national laws, according to which they should live: *δοκῶ ὁ δῆμος τριάκοντα αἱρέω* [2 aor. mid.], *ὸς ὁ πάτριος νόμος συγγράφω, καθ' ὃς πολιτεῦω*.

2. The Platæans deliberated whether they should burn * them, or whether they should do something else with them: *ὁ Πλαταιεὺς βουλεύομαι εἴτε κατακάω, εἴτε τις ἄλλος* [accus.] *χρῶμαι*† [sub. *αὐτοῖς*].

3. The Athenians were reviling Pericles, because, though general, he did not lead (his army) out: *ὁ Ἀθηναῖος*

* Attention is here drawn to the question, by stating it in its original form—consequently, the future indicative is used.

† *Χρῆσθαι τί τινι*, ‘to do something with some one,’ is an ordinary phrase.

κακίζω ὁ Περικλῆς, ὅτι στρατηγός εἰμι [partic. pres.] οὐκ ἐπεξάγω.

4. I rose, and declared that it seemed to me we ought to try the corn-dealers according to the statute: ἀνίστημι εἰπεῖν, ὅτι ἐγὼ δοκῶ. [impers.] κρίνω ὁ σιτοπώλης κατὰ ὃ νόμος.

5. Many men repaired to me, wondering that I impeached the corn-dealers in the senate: πολὺς ἐγὼ προσέρχομαι θαυμάζω ὅτι ὁ σιτοπώλης ἐν ὁ βουλὴ κατηγορέω.

6. Anytus said, that he had counselled them to desist competing with one another: Ἀνυτὸς δὲ λέγω ὅτι συμβουλεύω αὐτὸς παύομαι φιλονεικέω [partic.].

7. The envoys replied, that they had been despatched, not to take oaths, but to listen (to the letter): ὁ πρέσβυς ἀποκρίνομαι ὅτι οὐκ ὅμνυμι [partic. fut. mid.] ἀλλὰ ἀκούω [partic. fut.] πέμπομαι.

8. Satyrus told him, that he should suffer if he were not silent: εἰπεῖν ὁ Σάτυρος ὅτι οἴμωζω, εἰ μὴ σιωπῶ.

9. For a long time, no foreigner has arrived from thence, who might have been able to give us any sure news on these points; except, indeed, that (Socrates) had drunk hemlock and had died: οὔτε τις ξένος ἀφικνέομαι χρόνος συχνὸς * ἐκεῖθεν, ὅστις ἀν ἡμεῖς σαφής τις ἀγγέλλω οἵος τ' εἰμὶ περὶ οὗτος, πλήν γε δὴ ὅτι φάρμακον πίνω [partic.] ἀποθνήσκω.

10. Cyrus frequently sent earthen vessels of wine, whenever he found it thoroughly luscious; saying, that he had not hitherto for a long while met with wine more luscious than this: Κῦρος γὰρ πέμπω βίκος οἶνος πολλάκις, ὅπότε πάντις ηδὺς λαμβάνω, λέγω, ὅτι οὕπω δὴ πολὺς χρόνος * οὗτος ηδὺς οἶνος [dat.] ἐπιτυγχάνω.

* See Rule IV., Genitive Case.

Obs. 1. A parenthesis, especially if introduced by *γάρ*, though grammatically an independent sentence, frequently takes the form of the *oratio obliqua* in the Optative; as, ἔλεγον ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἴη, καὶ οὕτε οἰκαδε ἀποπλεῖν δυνατὸν εἴη, κ.τ.λ. (*XEN. Anab.* vii. 3, 13).

2. The construction of the first clause usually regulates the construction of the clauses dependent upon it: Τισσαφέρνης ὥμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο, ἕως ἔλθοιεν οὓς πέμψει πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ (*XEN. Ages.* i. 10).

3. In Greek, *any* dependent clause in the *oratio obliqua* may stand in the Accusative and Infinitive, depending on a Verb of *saying*, etc., etc., expressed or implied: λέγεται δὲ καὶ Ἀλκμαίωνι, ὅτε δὴ ἀλλάσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρός, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν (*THUC. ii.* 102). In Latin, this usage is restricted to such clauses of the *oratio obliqua* as are introduced by relative Pronouns or relative Conjunctions, and are in reality the principal clause; but in Greek the structure appears even in conditional clauses: οἱ Ἀθηναῖοι ἔφασαν, εἰ μὲν ἐπὶ πλέον δυνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἀν ἔχειν (*THUC. iv.* 98): ‘the Athenians alleged that such would have been the case, had they been able to make themselves masters of the Boeotian territory to a greater extent.’

VII.

§ 157. FREQUENTATIVE SENTENCES. The Optative is used with the particles ἐπεί, εἰ, ἐπειδή, ὅποτε, ὅτε, ἕως, κ.τ.λ., and with Relative Pronouns, such as ὃς, ὃσος, ὃστις, κ.τ.λ., when a *past* action is described as of indefinite and frequent occurrence. The Subjunctive is used with ἐπειδάν, ὅπόταν, ὅταν, ἕως ἀν, ὃς ἀν, ὃστις ἀν, ὃσος ἀν, κ.τ.λ., when

such an action is mentioned in connexion with *present* or *future* time; *e. g.* δν ἴδοι, ἐκόλαζε, δν ἀν ἴδη, κολάζει.

1. We used to wait, on each occasion, until the prison was opened; and whenever it was opened, we used to go in to see Socrates: περιμένω ἐκάστοτε, ἕως ἀνοίγω ὁ δεσμωτήριον· ἐπειδὴ δὲ ἀνοίγω, εἰμι παρὰ ὁ [accus.] Σωκράτης.

2. As often as the Athenians advanced, they fell back; and as often as they retired, they pursued them: εἰ μὲν ἐπειμι ὁ Ἀθηναῖος, ὑποχωρέω, εἰ δ' ἀναχωρέω, ἐπίκειμαι.

3. And the body did not waste away, so long, at least, as the disease* was at its height: καὶ ὁ σῶμα, ὅσος περ χρόνος ὁ νόσος ἀκμάζω, οὐ μαραίνομαι.

4. Here Cyrus had a large park, full of wild beasts, which he used to chase on horseback, whenever he wanted to exercise himself and his horses: ἐνταῦθα Κύρος εἰμι παράδεισος μέγας, ἄγριος θηρίον πλήρης, ὃς ἐκεῖνος θηρεύω ἀπὸ ἵππος, ὅπότε μὴ ἄλλος τις σπουδαῖος πράττω, οὗτος ὁ παιδιὰ χρῶμαι.

5. And they constantly resorted to this amusement, whenever they were not doing anything more serious: καὶ ἀεὶ, ὅπότε μὴ ἄλλος τις σπουδαῖος πράττω, οὗτος ὁ παιδιὰ χρῶμαι.

6. And whenever I arrive at my farm, after inspecting the mode in which each operation is going on, I make alterations, if I find anything better than what is in hand (*lit.* the present): ἐπειδὰν δὲ ἔρχομαι εἰς ἀγρός, † ἐπισκέπτομαι ὅπως ἔκαστος [neut. plur.] γίγνομαι, μεταρρυθμίζω, ἐὰν ἔχω τις βελτίων τὸ παρόν.

7. The mean man remains at home, whenever he sends out his robe to wash: ὁ‡ ἀνελεύθερος ἔνδον μένω, ὅταν ἐκδιδωμι ὁ ἴμάτιον ἐκπλύνω.

* This is said of the plague generally—not of a particular case—and therefore in a frequentative sense.

† See Rule IV., on the Article.

‡ See Rule XX., on the Infinitive.

8. Whenever the superstitious man sees a vision, he goes to the interpreters of dreams : ὅταν ἐνύπνιον ἴδεῖν ὁ δεισιδαίμων, πορεύομαι πρὸς ὁ ὄνειροκρίτης.

9. And whenever they secretly remove men of this kind, who besides are left for them to associate with ? ὅταν δὲ ὁ τοιοῦτος ὑπεξαιροῦμαι, τίς ἄλλος καταλείπομαι αὐτὸς χρῶμαι ;

10. But, that I may not lead you astray from my subject, remember this, whenever he declares that he is a popular statesman : ἵνα δὲ μὴ ἀποπλανάω ὑμεῖς ἀπὸ ὁ ὑπόθεσις, ἐκεῖνος μέμνημαι ὅταν φημὶ δημοτικός* εἰμι.

11. He detested not the man who retaliated after ill-treatment ; but any one who, after being benefited, proved himself ungrateful (here the first clause is definite—the second clause is *indefinite*) : μισῶ δὲ οὐκ εἴτις κακῶς πάσχω ἀμύνομαι, ἀλλ᾽ εἴ τις εὐεργετοῦμαι ἀχάριστος φαίνομαι.

12. He never recommended me to buy a highly-cultivated estate ; but one which, through either carelessness or incapacity on the part of its possessors, chanced to be fallow and unplanted : οὐδέποτε γὰρ χῶρος ἔξεργάζομαι [pass. perf.] ὠνέομαι παραινέω, ἀλλ᾽ ὅστις ἢ διὰ ἀμέλεια ἢ διὰ ἀδυνασία ὁ κεκτημένος καὶ ἀργὸς καὶ ἀφύτευτός εἰμι.

13. Moreover, whenever he was fortunate, he did not scorn men, but felt grateful to the gods : ἀλλὰ μὴν καὶ ὅπότε εύτυχέω, οὐκ ἀνθρωπος ὑπερφρονέω ἀλλὰ θεὸς χάρις εἰδέναι.†

VIII.

§ 158. SUBJUNCTIVUS ADHORTATIVUS VEL DELIBERATIVUS.
The first person of the Subjunctive Mood expresses *exhortation*.

* Δημοτικὸς is in the Nominative, because the Infinitive *εἶγαι* refers to the same subject as the preceding verb *φημί*. See Rule XVIII., Infinitive Mood.

† χάριν εἰδέναι τινι—*gratias agere alicui.*

tion and *admonition*; and all its persons are used to express a question implying *doubt* or *deliberation*.

1. Do not fear to share in my disgrace, but let me die free : μὴ τρέω [1 aor. subj.] μίασμα ὁ ἔμος μετέχω, ἀλλ' ἐλεύθερος θνήσκω [2 aor.].

2. ‘Come,’ said he, ‘let me try to defend myself before you’: φέρω, ἡμὶ δὲ ὅς, πειρῶμαι [1 aor. pass.] πρὸς ὑμεῖς ἀπολογοῦμαι.

3. Alas! what shall I do? Whither shall I flee my mother’s violence? οἴμοι, τίς δράω; ποῦ φεύγω μήτηρ χείρ;

4. Are you willing, then, that we should lay down two kinds of persuasion? βούλομαι οὖν, δύο εἰδος τίθημι πειθώ;

IX.

CAUSAL SENTENCES. Ὁτι, διότι = because, since = *quod*, *quia*; ὅτι, διότι οὐ· ὡς, ὅτε, ἐπεί, ἐπειδή = since = *quoniam*; and ὡς, ἐπεί, ἐπειδή οὐ = *quoniam non*—usually govern the Indicative, unless an *oratio obliqua* requires the Optative.

1. Is holiness loved by the gods because it is holiness; or is it holiness because it is loved? ἄρα ὁ ὅσιος [neut. adj.] ὅτι ὅσιος εἰμι, φιλοῦμαι ὑπὸ ὁ θεός, ή ὅτι φιλοῦμαι, ὅσιος εἰμι;

2. It is desirable to aid our allies, especially as we are sworn confederates: ὁ σύμμαχος χρεών, ἐπειδή γε καὶ ξυνόμινυμι, ἐπαμύνω.

3. Probable enough, especially as I declare injustice to be profitable, and justice not to be so: εἰκός γε, ἐπειδή γε καὶ λέγω ἀδικία μὲν λυσιτελέω, δικαιοσύνη δὲ οὐ.*

4. Euripides, since you have granted me this, give me also those things which are in company with the rags: Εὔριπιδης, ἐπειδή περ χαριζομαι ὅδε, καὶ ἐκεῖνος ἐγὼ δίδωμι ὁ ἀκόλουθος ὁ ράκος [gen.].

* When οὐ closes a clause, it receives an accent, οὔ.

5. Since you seem to me to be disinclined to this, let us pass it over: ἐπειδὴ δυσχερῶς ἐγὼ δοκῶ ἔχω πρὸς οὗτος, ξάω [I aor. subj.].

6. They fancy they are in reality statesmen,* because they are praised by the multitude: οἴομαι ὁ ἀληθεῖα πολιτικός εἰμι, ὅτι ὑπὸ ὁ πολὺς ἐπαινοῦμαι.

7. Since, unless he learns and practises these things, he will commit injustice: ὡς, ἐὰν μὴ μανθάνω οὗτος καὶ ἀσκέω, ἀδικέω.

8. Since then these matters are in the state I have described, you ought to be earnestly desirous to hear: ὅτε τοίνυν οὗτος οὕτως ἔχω, προσήκειν [impers.] προθύμως ἔθελω ἀκούω.

9. But, as no one sallied forth to battle, he blockaded the wall on the side of Pallene: ὡς δὲ οὐδεὶς ἐπέξειμι ἐς μάχη, ἀποτειχίζειν ὁ ἔξ οἱ Παλλήνη τεῖχος.

10. As he failed to persuade them, he sailed out with his vessels, escaping the notice of the Athenian guard: ὡς δέ οὐ πείθω,† ἐκπλους ποιοῦμαι λανθάνω ὁ φυλακὴ ὁ Ἀθηναῖος.

11. A ground of quarrel arose on the part of the Athenians against the Peloponnesians, because they (the Peloponnesians) had seduced a state allied to Athens and subject to tribute: ὁ Ἀθηναῖος [dat.] ἐς ὁ Ηελοπονήσιος αἰτία γίγνομαι, ὅτι ἔαντοῦ τε πόλις ξυμμαχὶς καὶ φόρος [gen.] ὑποτελῆς ἀφίστημι.‡

X.

TEMPORAL SENTENCES. The following are the chief temporal Conjunctions: ὅτε, ὅπότε, ὡς, ἥνικα = quum,

* See Rule XVIII., Infinitive Mood.

† The Aorist is often used in affirmative, the Imperfect in negative clauses: e.g. ἐπεισε, he persuaded; οὐκ ἐπειθε, he failed to persuade. The Aorist refers to a single effect; the Imperfect to several unsuccessful efforts.

‡ See p. 108, on the Pluperfect sense of the Aorist.

quando; *ώς τάχιστα*=*ut primum*; *ἔως*, *μέχρις*, or *ἄχρις* *οὖ*, *ἕστε*=*donec*; *ἐπεί*, *ἐπειδὴ*=*postquam*; *πρίν*, *πρὶν ἦ*=*antequam*; *ἔξ οὖ*, *ἔξ ὅτου*, *ἀφ' οὐ*=*since*. They take the Indicative when what is said is to be represented as something real, as a fact. They take the Optative in the dependent clauses of the *oratio obliqua*, and also after Historical Tenses, when (see Rule VII. above) the prevailing notion is that of indefinite frequency, uncertainty, and possibility. They take the Subjunctive, after a principal tense, usually in combination with *ἄν*, as *ὅπόταν*, *ἔως ᄀν*, *πρὶν ᄀν*, etc., whenever the sentence is indefinite, frequentative, or contingent.

N.B. The pupil will judge from the above Rules what Moods to use in the following examples.

1. For it was their duty, if indeed they acted thus for your interests, to be proved to have sold for* several days at the same price, until the corn which had been bought up failed them: *χρή γὰρ αὐτός*, *εἴπερ ὑμεῖς ἔνεκα οὕτος πράττω*, *φαίνομαι ὁ αὐτὸς τιμή* [see Rule V. Genitive Case] *πολὺς ἡμέρα πωλέω* [*partic.*], *ἔως ὁ συνωνέομαι† σῖτος αὐτὸς ἐπιλείπω*.

2. The flatterer bids those who meet him to stop, until the great man shall have passed by: *ὁ κόλαξ ὁ ἀπαντάω* [*part. pres.*] *ἐφίστημι* [*2 aor.*] *κελεύω*, *ἔως ᄀν αὐτὸς παρέχομαι* [*2 aor.*].‡

3. They would then more quickly contribute money: whenever there might be occasion for it: *χρῆμα ταχὺ ᄀν εἰσφέρω*, *ὅπότε οὗτος καιρός εἴμι*.

4. We ascended to the upstairs room and supped; and after making a good supper [*lit.* when it was well to him],

* 'For'='during': see Rule IV., Genitive Case.

† Perf. pass. *συνεώνημαι*; use the partic. of this.

‡ See p. 99, Obs. 4.

he left, and I went to sleep : ἀναβαίνω [aor. partic.] εἰς οὐπερῶν δειπνέω. ἐπειδὴ δὲ καλῶς ἔχω αὐτός, ἐκεῖνος μὲν οἶχομαι, ἔγὼ δὲ καθεύδω.

5. But, as none of the objects for which he had invaded the country had been effected by him, he was induced [hist. pres.] to decamp rapidly : ἐπειδὴ δὲ αὐτὸς οὐδεὶς πράσσομαι ὃς ἔνεκα ἐσβάλλω, ἀναπείθομαι ὥστ' ἐν τάχος ἀπέρχομαι.

6. The malefactors who came from the isles were rooted out by him, at the very time when he colonized most of them : ὁ ἔξ ὁ νῆσος κακοῦργος ἀνίστημι [2 aor.] ὑπὸ αὐτός, ὅτε περ καὶ ὁ πολὺς αὐτὸς κατοικίζω.

7. And the Athenians being near, they continued fighting until the Athenians sailed back to the camp, having achieved nothing : ἐγγὺς δὲ γίγνομαι [partic. gen. abs.] ὁ Ἀθηναῖος, μάχομαι μέχρις ὁ Ἀθηναῖος ἀποπλέω πρὸς ὁ στρατόπεδον, οὐδεὶς πράττω.

8. Cyrus promised to give five minas of silver to each man whenever they should arrive at Babylon, and the full pay until he should restore the Greeks to Ionia : ὁ Κῦρος ὑπισχνοῦμαι ἀνὴρ ἔκαστος δίδωμι πέντε ἀργύριον μνᾶ, ἐπὰν εἰς Βαβυλὼν ἥκω, καὶ ὁ μισθὸς ἐντελής, μέχρις καθίστημι ὁ "Ελλην εἰς Ἰωνία πάλιν.

9. They kept pursuing the barbarians, until they saw the Greeks coming to their aid : διώκω ὁ βάρβαρος, μέχρις ὃς ἴδειν ὁ "Ελλην βοηθῶν.

10. Intermittent showers [lit. showers happening through time] render the track difficult to scent, until it has become cold : ὁ ὄμβρος ὁ γυγνόμενος διὰ χρόνος ποιῶ ὁ ἵχνος δύσοσμος, ἔως ἂν ψύχω [1 aor. pass.].

11. I am accustomed to rise from bed at a time when I may still find at home any one whom I may happen to wish to see : ἀνίσταμαι ἔξ εὐνὴς ἐθίζομαι [see Rule IV., "On the Tenses"], ἡνίκα ἔτι ἔνδον καταλαμβάνω εἴ τις δέομαι [partic.] ἴδειν τυγχάνω.

12. He believed that the attack was in his own hands whenever he desired* it: ὁ ἐπιχείρησις ἐφ' ἑαυτοῦ [dat.] νομίζω εἰμί, ὅπόταν βούλομαι.

Obs. 1. "Ἐώς=whilst, takes the Indicative: ἐώς=as long as, takes the Subjunctive with ἀν; e.g. χρησμοὺς ἔνεγκε ἐώς καθεύδει=‘while he sleeps’; ἐώς ἀν καθεύδῃ=‘continue to do so as long as he sleeps’ (ARISTOPH. *Eq.* 110). It also takes the Optative in *oratio obliqua*, and after an historic tense, usually without ἀν.

2. ἐώς=“until,” is used with the Indicative of a thing past and certain: e.g. πίνει [historic present], ἐώς ἐθέρμην αὐτὸν ἀμφιβάσα φλὸξ οἴνου (EUR. *Alc.*, 757); with the Subjunctive, usually with ἀν [PORSON ad *Med.* 222], of a thing present or future; e.g. σιγήσομαι—ἐώς ἀν ἐκμάθω (SOPH. *O. C.* 77); or, after an historic tense, and in *oratio obliqua*, with the Optative, usually without ἀν.

XI.

Πρὶν=before, until, is used with the Indicative, the Optative, the Subjunctive, and the Infinitive. It is used with the Indicative in the sense of *until*, in reference to an action past and definite.

After a negative clause, πρὶν takes the Optative after an historical tense; and the Subjunctive, generally with ἀν, after a principal tense.

Πρὶν takes the Infinitive after an assertion, either affirmative or negative, future in point of time, and general rather than definite: as, πρὶν μὲν πεινῆν ἐσθίεις, πρὶν δὲ διψῆν πίνεις.

N.B. The pupil will judge for himself how to apply these Rules in the following Exercises.

* In this passage, the notion of *desire* is carried on into future time in the author's mind: hence the Subjunctive is used.

1. Now they had been previously ordered (*lit.* it had been previously told them) by Phormio, not to attack until he himself should signal: *προερέω* [*pluperf. pass.*] δὲ αὐτὸς ὑπὸ Φορμίων μὴ ἐπιχειρέω πρὶν ἀν αὐτὸς σημαίνω.*

2. I will not stop before I render you master of your children: *οὐ παύομαι πρὶν ἀν συ ὁ σὸς τέκνον κύριος ἵστημι.*

3. We are undone indeed, if we shall add a new to an old calamity, before she has exhausted the latter: ἀπόλλυμαι ἄρα, εἰ κακὸς προσφέρω νέος παλαιός, πρὶν ὅδε ἐξαντλάω.

4. The thirty ordered Polemarchus to drink hemlock before they told him the charges owing to which he was destined to die: *Πολέμαρχος δὲ παραγγέλλω ὁ τριάκοντα πίνω κώνειον, πρὶν ὁ αἰτία εἴπειν δι' ὅστις μέλλω ἀποθνήσκω.*

5. And the dogs cannot detect the tracks when they are in such a state, until the sun has dissolved them: *καὶ ὁ κύων οὐ δύναμαι αἰσθάνομαι ὁ ἵχνος, ὅταν εἰμὶ τοιοῦτος, πρὶν ἀν ὁ ἥλιος διαλύω αὐτός.*

6. The Greeks doubted what they were doing, until Nicarchus arrived in flight, wounded in the belly, and told them all that had happened: *ὁ δὲ Ἐλλην, ὅστις ποιῶ, ἀμφιγυνοῶ, πρὶν Νίκαρχος ἡκὼ φεύγω, τιτρώσκω* [*perf. pass. partic.*] *εἰς ὁ γαστήρ, καὶ εἴπειν πᾶς ὁ γεγενημένος.*

7. His friends, approaching Xenophon, begged him not to leave until he had brought back his army, and handed it over to Thibron: *προσέρχομαι δὲ ὁ Ξενοφῶν* [*dat.*] *ὁ ἐπιτήδειος δέομαι μὴ ἀπέρχομαι, πρὶν ἀν ἀπάγω ὁ στράτευμα, καὶ Θίβρων παραδίδωμι.*

8. Cyrus requests of him not to reconcile himself with his political rivals, until he shall have conferred with him: *ὁ Κῦρος δέομαι αὐτός* [*gen.*], *μὴ πρόσθεν καταλύω πρὸς ὁ ἀντιστασιώτης, πρὶν ἀν αὐτὸς συμβουλεύομαι* [*I aor. mid.*].

* The Subjunctive is here used in preference to the Optative, as quoting the very words in which the order was couched.

9. Meno, before it was clear what the other troops would do, called together his own squadron apart from the rest: Μένων δὲ, πρὶν δῆλός εἴμι, τί ποιῶ [fut. indic.] ὁ ἄλλος στρατιώτης, συλλέγω. ὁ αὐτοῦ στράτευμα χωρὶς ὁ ἄλλος.

XII.

CONSECUTIVE SENTENCES. ὥστε, ὥστε μή, are used with the Infinitive when the consequence is supposed to result, as a logical necessity, from the principal clause. . ὥστε, ὥστε οὐ,* are used with the Indicative, when it is mentioned as resulting, or having resulted, merely as a matter of fact.

The Infinitive is therefore used when (1.) the result includes the notion of an aim or purpose; (2.) when ὥστε implies the notion of *on condition that*.

1. He has heard that your ancestors, when they might have ruled the rest of the Greeks, on condition that they would themselves submit to the king, did not endure this overture: ἀκούω [see Rule III., ‘On the Tenses’] ὁ ὑμέτερος πρόγονος, ἔξεστι [partic. neut. acc. abs.] αὐτὸς ὁ ἄλλος ἄρχω “Ελλην, ὥστ’ αὐτὸς ὑπακούω βασιλεύς, οὐκ ἀνέχομαι [2 aor. partic.] ὁ λόγος οὗτος.

2. We are in a very disastrous condition, and down to the present day we have been unable to effect anything: οὗτοι δὲ κακῶς διάκειμαι, ὥστ’ ἄχρι ὁ τῆμερον ἡμέρα [gen.] οὐδὲν πράττω δύναμαι.

3. This stone engenders a power in the rings, enabling them to do the very same thing as the stone, and thus a very long chain of rings is sometimes linked together: οὗτοι ὁ λίθος δύναμις ἐντίθημι ὁ δακτύλιος [dat.], ὥστε αὖ δύναμαι ὁ αὐτὸς οὗτος ποιῶ, ὅσπερ ὁ λίθος, ὥστε ἐνίστε δρμαθὸς μακρὸς δακτύλιος ἐξ ἀλλήλων ἀρτάω [perf. pass.].

* ὥστε οὐ can only be used with the Infinitive in *oratione obliqua*.

4. And they wounded many, and mastered the Greek light-troops, so that during this day the slingers and archers were thoroughly useless: *καὶ πολὺς κατατιτρώσκω, καὶ κρατέω ὁ Ἑλλην γυμνής, ὥστε παντάπασι οὗτος ὁ ἡμέρᾳ ἄχρηστός εἰμι ὁ σφενδονήτης καὶ ὁ τοξότης.*

5. And therefore I do not fear, lest I may not have what to give to each of my friends: *ώστε οὐ οὗτος [neut. accus.] δειδω [perf.], μὴ οὐκ ἔχω ὅστις δίδωμι [aor. subj.] ἐκαστος ὁ φίλος.*

6. They made a great noise in calling to one another, so that even the enemy heard: and those of the enemy (who were) nearest actually fled out of their tents: *κραυγὴ δὲ πολὺς ποιῶ καλέω ἀλλήλων, ὥστε καὶ ὁ πολέμιος ἀκούω· ὥστε ὁ ἐγγύτατα ὁ πολέμιος [gen.] καὶ φεύγω ἐξ ὁ σκῆνωμα.*

XIII.

CONCESSIVE SENTENCES are formed by *εἰ καὶ* = *although*, and *καὶ εἰ* = *even if*, with finite Verbs; and by *καίπερ*,* *περ*, with Participles.

1. We pity him, although he is a foe: *οἴκτείρω αὐτός, καίπερ εἰμὶ δυσμενής.*

2. Even though I feel not confidence, the deed must be done: *καὶ εἰ μὴ πείθω [perf. mid.], ὁ ἔργον εἰμὶ ἔργαστέος.*

3. It shall, however, be spoken, although ridicule threatens to overwhelm us like a wave: *ἔρεω δὲ οὖν, εἰ καὶ μέλλω γέλως τις ὥσπερ κῦμα κατακλύζω.*

4. I am sure that you remember that all these things were there spoken, although you are not prone to remember transgressors: *οὗτος γάρ ἄπας ἐνταυθοῖ μνημονεύω οἶδ' ὅτι ἔρεω [partic. 1 aor. pass.], καίπερ εἰμι οὐ δεινὸς ὁ ἀδικῶν μέμνημαι.*

* Theophrastus, in his 'Characters,' militates against the Attic usage by coupling *καίπερ* with a finite Verb.

5. I wish to remind each of you, although he well knows, who it was who persuaded us to give up the Phocians and Pylæ: ἔκαστος ὑμεῖς, καίπερ ἀκριβῶς εἰδέναι [partic.], ὅπως ἐπαναμνάω βούλομαι τίς οὐ Φωκεὺς καὶ Πύλαι πείθω [ι aor. act. partic.] ἡμεῖς προΐημι [aor. mid.].

6. Now it would have been honourable in these men, even had we been in the wrong, to have bowed to our displeasure: καλὸς δ' εἰμί [the imperf. is sometimes thus used without ἄν], εἰ καὶ ἀμαρτάνω,* ὅδε εἴκω [ι aor. act.] οὐ ημέτερος ὄργη.

XIV.

"Iva, ως, and, more rarely, ὅπως, are joined with the historic tenses of the Indicative to express an end proposed and wished for, but not attained.

1. A servant ought not to approach women, so that they might not be able to address any one, nor to receive a communication in return: χρὴ [imperf.] ἐσ γυνὴ πρόσπολος οὐ περάω, ἵνα ἔχω μήτε προσφωνέω τις, μήτε φθέγμα δέχομαι πάλιν.

2. Why did you not seize and slay me instantly, so that I might never have shown to men, whence I was born? τί ἐγὼ οὐ λαμβάνω κτείνω εὐθύς, ως δείκνυμι μήποτε ἐμαυτοῦ ἄνθρωπος, ἐνθεν εἰμὶ γίγνομαι; [partic. perf. mid.].

3. Why do I not throw myself from this stupendous crag, so that, lighting on the plain, I might be delivered from all my woes? τί οὐ ρίπτω [ι aor., idiomatic, expressing a momentary act] ἐμαυτοῦ ὅδε ἄπο στυφλὸς πέτρα, ὅπως πέδον σκήπτω [ι aor. partic.] οὐ πᾶς πόνος ἀπαλλάττομαι;

* See Rule II., p. 107. The Imperfect is here used, because the action—'being in the wrong'—is supposed to be still going on.

† The Accusative is here attracted by the Verb δείκνυμι, according to the common Greek idiom; as in εἰπέ μοι τὸν νίδν, εἰ μεμάθηκε τὸν λόγον, 'Tell me if my son has learnt,' etc. See note, p. 92.

4. We would have guarded the good among the young in the Acropolis, so that none could have corrupted them : ὁ νέος [partitive gen.] ὁ ἀγαθὸς φυλάττω ἀν ἐν ὁ Ἀκρόπολις, ἵνα μηδεὶς αὐτὸς διαφθείρω.

5. But you ought to have yielded to our request, as you can do both, in which case a conversation would have taken place : ἀλλά συ χρὴ ἡμεῖς συγχωρέω, ὁ ἀμφότερος [neut. plur.] δυνάμενος, ἵνα συνουσία γίγνεσθαι.

6. There ought to have been a law against loving children, so that great earnestness might not have been spent upon an uncertainty : χρὴ [imperf.] δὲ νόμος εἰμὶ μὴ ἔραω παιᾶς, ἵνα μὴ εἰς ἄδηλος [neut.] πολὺς σπουδὴ ἀναλισκοματ.

7. I wish the multitude were able to perpetrate the greatest evils, in which case they would also have been able to have done good on the largest scale : εἰ γὰρ ὁφείλω [aor.] οἶος τε εἰμὶ ὁ πολὺς [plur.] ὁ μέγας κακὸς [neut. plur.] ἐξεργάζομαι, ἵνα οἶος τέ εἰμι αὖ καὶ ἀγαθὸς [neut. plur.] ὁ μέγας.

XV.

Δέομαι σου { ὅπως εὖ φρονήσεις,
 ὅπως εὖ φρονῆς,
 εὖ φρονεῖν.

Ἐδεόμην σου ὅπως εὖ φρονοίης, or εὖ φρονεῖν.

Verbs of *desiring, considering, asking, exhorting, warning, commanding, allowing, striving, effecting*, and also Verbs of *fear and anxiety*, are followed sometimes by an Infinitive; sometimes by *ὅπως* and *ὅπως μὴ*, generally with the Future Indicative: sometimes with the Subjunctive, if the principal Verb be present: or the Optative, if the principal Verb be past.

1. Do not fear lest some one should tear you away from this altar with your children by violence : μὴ τρέω [I aor. subj.] ὅπως σύ τις σὺν παιᾶς βωμὸς [gen.] ὅδε ἀποσπάω βίᾳ.

2. I fear that disasters will burst forth in consequence of this silence : δεῖδω [see Rule IV. 'On the Tenses'] ὅπως μὴ ἐξ ὁ σιωπὴ ὅδε ἀναρρήγνυμι κακός [neut. plur.].

3. Take care then that you prove yourselves men worthy of freedom : ὅπως* οὖν εἰμὶ [fut.] ἀνὴρ ἄξιος ἐλευθερία.

4. Come then, take care that, whenever I put forward† some clever dogma about the heavenly bodies, you snap it up instantly : ἄγω νῦν, ὅπως,* ὅταν τις προβάλλομαι σοφὸς [neut.] περὶ ὁ μετέωρος, εὐθέως ὑφαρπάζω.

5. We must watch by every means that poverty and wealth may not imperceptibly creep into the city : πᾶς τρόπος φυλάττω [verbal in τέος, neut.] ὅπως μήποτε λανθάνω εἰς ὁ πόλις παραδὺς [aor. partic. of παραδύω, the pres. act. not being used] πενία καὶ πλοῦτος.

6. I fear lest it may become necessary for us to do at the same time everything that we do not wish : δεῖδω, ὅπως μὴ πᾶς ἄμα, ὅσος οὐ βούλομαι, ποιῶ ἡμεῖς ἀνάγκη γίγνομαι.

7. You will enact that the lover shall so associate with him whom he affects, that he may never be suspected of associating with him to a greater extent than this : νομοθετέω οὕτως ὁμιλέω ὁ ἔραστής, πρὸς ὅστις σπουδάζω [opt.], ὅπως μηδέποτε δοκῶ μακρὸς [comparative, neut. plur.] οὗτος ξυγγύγνομαι.

8. Take care that he shall learn those two speeches : ὅπως δ' ἐκεῖνος ὁ λόγος μανθάνω.

9. Well, take care that you contend successfully in the remaining trials (of strength) : ἀλλ' ὅπως ἀγωνίζομαι φροντίζω ὁ ἐπίλοιπος [neut. plur.] εὖ.

* Sometimes ὅρα or δρᾶτε is supplied mentally : with this elliptic form, the Future with ὅπως is much more common than the Subjunctive.

† Lit. 'Whenever I shall have put forward.' aor. Subj. See Obs. 4, p. 99.

10. We were very anxious to take them alive, for this very reason, that we might have guides acquainted with the country: *καὶ ξῶν αὐτὸς προθυμοῦμαι* [I aor. pass.] *λαμβάνω, αὐτὸς οὗτος ἐνεκα, ὅπως ἡγεμὼν εἰδὼς ὁ χώρα χρῶμαι.*

11. He was capable of taking care that the army had its supplies: *ικανὸς μέν εἰμι φροντίζω, ὅπως ἔχω ὁ στρατιὰ ὁ ἐπιτήδειος.*

12. If it is necessary to fight, we ought to make preparations in order that we may fight to the best advantage: *εἰ ἀνάγκη εἰμὶ μάχομαι, οὗτος* [neut. accus. plur.] *δεῖ παρασκευάζομαι, ὅπως ὡς κράτιστος* [neut. plur.] *μάχομαι.*

XVI.

§ 160. The Infinitive Mood is often used elliptically to express *a wish, a supplication, a command, an exclamation*; e.g. *Θεοὶ πολῖται, μή με δουλείας τυχεῖν!* Aesch. *Supp.* 253.

1. In the first place, you ought to be thoroughly assured of this among yourselves, that Philip is at war with the state: *πρῶτος μέν, οὗτος παρὰ ὑμεῖς* [dat.] *αὐτὸς βεβαίως γιγνώσκω* [2 aor.], *ὅτι ὁ πόλις* [dat.] *Φίλιππος πολεμέω.*

2. O Jupiter, may it be allowed me to punish the Athenians! *ὦ Ζεύς, ἐγγίγνομαι ἐγὼ Ἀθηναῖος τίνομαι* [I aor. mid.].

3. And do you, Clearidas, suddenly open the gates and rush out and hurry as quickly as possible into action (*lit. to engage*): *σὺ δέ, Κλεαρίδας, αἰφνιδίως ὁ πύλη ἀνοίγω* [I aor. act.] *ἐπεκθέω καὶ ἐπεύγομαι ὡς τάχιστα συμμίγνυμι* [I aor. act.].

4. And do you, should you be able to obtain anything better, endeavour to give me too a share: *σὺ δε, ἂν τις ἔχω βέλτιων λαμβάνω, πειρῶμαι καὶ ἐγὼ μεταδίδωμι.*

5. Let it be impressed upon every man, that contempt of invaders is displayed by courage in action : *καὶ παρίστημι* [2 aor. partic.] *πᾶς*, *ό καταφρονέω* [infin. with article] *ό ἐπιών ἐν ο ἔργον* [gen. plur.] *ό ἀλκὴ δείκνυμαι*.

6. He said to himself, ‘ How extraordinary, that I should now chance to have been sent hither ! ’ *εἰπεῖν πρὸς ἑαυτοῦ* · *ἡ τύχη* [gen.]. *ό* [neut. with verb] *ἔγώ νῦν καλοῦμαι* [1 aor. pass. partic.] *δεῦρο τυγχάνω !* [2 aor.]

7. To think that I, induced by a crow, wretch as I am, should have travelled a circuit of more than a thousand stadia ! *ό* [neut. art. with verb] *δ’ ἔγώ, κορώνη πείθομαι* [partic.], *ό ἄθλιος, περιέρχομαι στάδιον πλεῖν ἡ χίλιοι !*

8. Therefore, whenever you are inclined, come home to me, for Gorgias is staying with me, and he will display his powers before you : *οὐκοῦν, ὅταν βούλομαι, παρὰ ἔγώ ἥκω οἴκαδε, παρ’ ἔγώ γὰρ Γοργίας καταλύω, καὶ ἐπιδείκνυμαι ὑμεῖς* [dat.].

9. The idea of his not being able to define ! *ό* [neut. with infin.] *γὰρ μὴ διαιροῦμαι* [2 aor.] *οὗτος τέ εἰμι.*

10. To think of our having bestowed much care upon these points, while not a single man has ever yet ventured to sing of Love worthily ! *ό οὖν τοιοῦτος πέρι πολὺς σπουδὴ ποιοῦμαι, Ἐρως δὲ μηδεὶς πω ἄνθρωπος τολμάω ἀξίως ὑμνέω !*

11. Well then, I continued, believe that I meant the sun (when I spoke of) the offspring of the chief good : *ό ἥλιος τοίνυν, ἡμὶ δ’ ἔγώ, φημι ἔγώ λέγω ού ἀγαθὸς* [neut.] *ἔγγονος.*

12. The idea of my having come from home, wretch as I am, without having even a helmet : *ό δε μηδὲ κυνῆ οἴκοθεν ἔρχομαι ἔγώ ο κακοδαιμῶν ἔχων !*

Obs. This elliptical Infinitive has numerous idiomatic forms : *e.g.* *ἔκὼν εἶναι* = *sponte*; *τὸ μὲν τήμερον εἶναι*, ‘to-day at least’ (PLATO, *Cratyl.* 396, D.); *τὸ νῦν εἶναι*,

'at present'; *τὸ ἐπ' ἐκείνοις εἶναι*, 'as far as is in their power'; *ώς εἰκάσαι*, 'to guess'; *ὅσον γέ μ' εἰδέναι=quantum sciam* (ARIST. *Nub.* 1254); *τὸ κατὰ τοῦτο εἶναι*, 'as far as this matter is concerned' (PLATO, *Protag.* 317, A.).

XVII.

§ 161. The Infinitive with the Article (*τὸ*) is treated as a Substantive, capable of declension by means of the inflexions of the Article, as *τὸ φρονεῖν=sapientia*. It is constantly thus employed whenever the concrete notion thus expressed by the Infinitive and the Article is more congenial to the context than the abstract notion expressed by the Noun. It retains, however, much of its verbal nature in the following forms: *τὸ ἐπιστολὴν γράφειν* · *τὸ θηήσκειν τινὰ ὑπὲρ τῆς πατρίδος καλή τις τύχη* (XEN. *Cyrop.* v. 4, 19).

1. Death by itself no one fears: *αὐτὸς γὰρ ὁ ἀποθνήσκω οὐδεὶς φοβοῦμαι*.

2. Sin in *men* (*lit.* to sin, being a man) is nothing extraordinary, I imagine: *ὁ ἀμαρτάνω ἄνθρωπος ὃν οὐδείς οἴμαι, θαυμαστός*.

3. This service, and that with reference to the Samians —the fact that through our influence the Peloponnesians did not succour them — enabled you to overpower the Æginetans and to chastise the Samians: *ὁ εὐεργεσίᾳ οὗτος καὶ ὁ ἐς Σάμιος, ὁ δὲ ἡμεῖς [accus.] Πελοποννήσιος αὐτὸς μὴ βοηθέω, παρέχω ὑμεῖς Αἰγινήτης μὲν ἐπικράτησις, Σάμιος δὲ κόλασις*.

4. The capture of mighty cities, and the subjugation of an extensive territory, and all achievements of this kind, are enviable: *ὁ γὰρ πόλις μέγας λαμβάνω [perf.] καὶ χώρα πολὺς ὑφ' ἔαυτοῦ [dat.] ποιῶ [perf. pass. deponent], καὶ πᾶς [neut. plur.] ὁ τοιοῦτος ζηλωτός εἰμι*.

5. But did those who you say have good wives, instruct them themselves? There is nothing like looking after them: *ὅς δὲ σὺ λέγω ἀγαθός εἴμι γυνή, η̄ αὐτὸς οὗτος παιδεύω; οὐδεὶς [neut.] οἶος [neut.] ὁ ἐπισκοποῦμαι.*

6. He exhorted me to take care to become as wise and useful as possible: *παρακαλέω ἐπιμελοῦμαι ὁ ὡς φρόνιμός [superl.] εἴμι καὶ ωφέλιμος.*

7. Citizens serve as police against malefactors, to prevent the death of any one by violent means: *πολίτης δορυφορέω ἐπὶ ὁ κακούργος [accus.], ὑπὲρ ὁ [gen.] μηδεὶς βίαιος [dat.] θάνατος ἀποθνήσκω.*

8. That we should render the Arcadians our allies, is violently opposed to the policy of the Lacedæmonians; *σφόδρα ἔναντίος εἰμὶ ὁ Λακεδαιμόνιος ἐπιχείρημα [plur.] ὁ Ἀρκὰς ήμεῖς σύμμαχος ποιοῦμαι.*

9. I perceive that they have taken up war, not to prevent their suffering some disaster, but in order to recover the power formerly belonging to them: *όρῳ γὰρ αὐτὸς οὐχ ὑπὲρ ὁ μὴ πάσχω [2 aor.] τις κακός [neut.] πόλεμος αἱρω [1 aor. mid. partic.], ἀλλ' ὑπὲρ ὁ κομίζω [1 aor. mid.] ὁ πρότερον ὧν αὐτὸς [dat.] δύναμις.*

10. We shall find that this is the source of all evils, the disinclination to act righteously on principle: *οὗτος ὁν ἀρχὴ εὑρίσκω πᾶς ὁ κακὸς [neut.], ὁ μὴ ἐθέλω ὁ δίκαιος [neut.] πράττω ἀπλῶς.*

XVIII.

§ 162. The Infinitive takes a nominative case before it, when it refers to the same subject as the preceding finite Verb; but when the subject is changed, the accusative is used, as in Latin; *e.g. ἔφη αὐτός, οὐκ ἐκείνους, στρατηγεῖν:* ‘he said that he, not they, was commander-in-chief.’

1. But if you believe that the Chalcidians or Megarians will save Greece, and that you may shirk the administra-

tion of affairs, you think wrongly: *εἰ δ’ οἴομαι Χαλκιδεὺς ὁ “Ελλας σώζω ἢ Μεγαρεύς, ὑμεῖς δ’ ἀποδιδράσκειν* [fut.] *ό πρᾶγμα* [plur.], *οὐκ ὄρθως οἴομαι.*

2. Colonists are sent out on condition of being on equal terms with those at home: *ό ἀποικος ἐκπέμπομαι ἐπὶ οἱ [dat.] ὅμοιος οἱ λειπόμενος* [dat.] *εἰμί.*

3. Instead of attacking them yourselves, you are rather inclined to keep them off when they attack you: *ἀντὶ οἱ [gen.] ἐπέρχομαι* [2 aor.] *αὐτός, ἀμύνομαι μᾶλλον βούλομαι ἐπιών* [accus.].

4. Xerxes declared that he would not be like the Lacedæmonians; for that they confused the rights of all mankind, but that he himself would not act thus: *Ξέρξης οὐ φημι ὅμοιός εἰμι Λακεδαιμόνιος· ἐκεῖνος μὲν γὰρ συγχεωό πᾶς ἄνθρωπος νόμιμον* [plur.], *αὐτὸς δὲ οὐτος οὐ ποιῶ.*

5. In the first place, the Persian gloried in being rarely seen, while Agesilaus prided himself in being always visible; and in the next place, the one gloried in being inaccessible, while the other rejoiced in being accessible to all men: *πρῶτον μὲν γὰρ οἱ μὲν Πέρσης οἱ [dat.] σπανίως δρῶμαι σεμνύνομαι, Ἀγησίλαος δὲ οἱ [dat.] ἀεὶ ἐμφανής εἰμι ἀγάλλομαι. ἔπειτα δὲ οἱ μὲν οἱ [dat.] δυσπρόσοδός εἰμι σεμνύνομαι, οἱ δὲ οἱ [dat.] πᾶς εὐπρόσοδός εἰμι χαίρω.*

6. Believe that, if you marry, you will be a slave through life: *νομίζω γαμέω* [1 aor. act. partic.] *δοῦλός εἰμι διὰ βίος* [gen.].

Obs. 1. The same rule applies to the Participle: *ἐώρων οὐ κατορθοῦντες, καὶ τοὺς στρατιώτας ἀχθομένους* (THUCYD. vii. 47). Horace intimates the Greek structure of the infinitive: ‘*Vir bonus et sapiens dignis ait esse paratus.*’

2. Sometimes, however, the nominative is not used, especially when antithesis is better served by the accusative; e.g. *ἀπιέναι αὐτὸν ἐκέλευσαν· αὐτοὺς γὰρ νῦν στρατηγεῖν, οὐκ ἐκεῖνον* (Hell. ii. 1, 26). This is also sometimes the case with the participial construction alluded to above.

XIX.

The Infinitive follows Adjectives (and even Substantives, especially in the poets and in Herodotus, as *φόβος ἀκοῦσαι· θαῦμα ἵδεσθαι*), sometimes in an active, as *δεινὸς λέγειν*, sometimes in a passive sense.

1. Themistocles confessedly excelled all men in extemporisng the requisite measures: *κρατὺς* [superl.] δὴ ὁ Θεμιστοκλῆς αὐτοσχεδιάζω ὁ δέων [neut. plur.] γίγνομαι.

2. The doctrine set forth in the mysteries seems to me very obscure, and not easy to see through: ὁ ἐν ἀπόρρητα λέγομαι [partic.] λόγος μέγας τέ τις* ἐγὼ φαίνομαι, καὶ οὐ ῥάδιος διδεῖν.

3. It is easy for one who knows not the truth, to produce these articles (*lit.* these articles are easy† to produce): οὗτος ὁ ἔργον ῥάδιός εἰμι ποιῶ μὴ εἰδὼς [dat.] ὁ ἀλήθεια.

4. The argument concerning recollection and learning has been pleaded through the medium of a hypothesis worthy of admission: ὁ περὶ ὁ ἀνάμνησις καὶ μάθησις λόγος διὰ ὑπόθεσις [gen.] ἄξιος ἀποδέχομαι [I aor. mid.] ἔρεω [perf. pass.].

5. This earth is said to be such in appearance, should any one contemplate it from above, as the balls with twelve different colours of leather: λέγομαι εἰμι τοιοῦτος ὁ γῆ οὗτος ἵδεῖν, εἴ τις ἀνωθεν θεῶμαι [opt.], ὥσπερ ὁ δωδεκάσκυτος σφαῖρα.

6. The daughter of Tyndarus was, in the sight of all women, worthy of being hated: *πᾶς γυνὴ*‡ ἄξιος στυγέω [act.] φύω ὁ Τυνδαρὶς παῖς.

7. We have arrived at a spot as fit as possible to sit down upon: εἰς χωρίον ἔρχομαι ὡς ικανὸς καθίζω.

* *τις*, like the Latin *quidam*, either intensifies or weakens a phrase.

† See p. 19, Rule II.

‡ See p. 59, Rule V., 6.

8. He said, he would himself guide us along* a road practicable even for beasts of burden to traverse: *αὐτὸς φημι ἥγοῦμαι* [fut. infin.] *δυνατὸς καὶ ὑποξύγιον πορεύομαι ὁδός.*

9. Men who have made money are disagreeable to associate with, as they are willing to praise nothing but wealth: *ὁ χρηματίζω* [1 aor. mid. partic.] *χαλεπὸς ξυγγίγνομαι εἰμι,* *οὐδεὶς ἐθέλω* [partic. pres.] *ἐπαινέω ἀλλ' οὐ ὁ πλοῦτος.*

10. They render the young too effeminate to resist pleasures and sorrows: *μαλακὸς διατίθημι οὐ νέος καρτερέω πρὸς ἡδονή τε καὶ λύπη.*

11. Then, indeed, fierce and fiery-looking men, standing by, and conscious of the meaning of the sound, seized these persons and carried them off: *ἐνταῦθα δὴ ἀνὴρ ἄγριος, διάπυρος ἰδεῖν, παρίστημι* [perf. mid. partic.] *καὶ καταμανθάνω οὐ φθέγμα, οὗτος διαλαμβάνω* [2 aor. partic.] *ἄγω.*

12. Your spirit is too humble, to abide firmly by what you have decided: *ταπεινὸς ὑμεῖς οὐ διάνοια ἐγκαρτερέω ὃς* [accus.] *γιγνώσκω* [2 aor.].

13. They, indeed, are innovators, and are quick to devise and to carry out in action whatsoever they resolve upon: *οὐ μέν γε νεωτεροποίος καὶ ἐπινοέω οὖς καὶ ἐπιτελέω ἔργον* ὃς ἀν *γιγνώσκω* [2 aor. subj.].

14. I imagine myself inferior to none in discerning the requisite measures, and in unfolding them: *οὐδεὶς ἡσσων οἴομαι εἰμι γιγνώσκω τε οὐ δέων* [neut. plur.], *καὶ ἐρμηνεύω οὗτος.*

XX.

The Infinitive is often used in a *final* sense; e.g. *ἐπεμψε κατάσκοπον ἵδεσθαι* (HEROD. vii. 208), ‘he sent a scout to look out.’ This is akin to the English, but foreign to the Latin usage.

* See p. 65, Rule II.

1. The Lacedæmonians gave the Æginetans Thyrea to dwell in, and to cultivate the land: ὁ Αἰγινήτης δίδωμι ὁ Λακεδαιμόνιος Θυρέα οἰκέω καὶ ὁ γῆ νέμομαι.

2. I resign myself for the rich and the poor, indifferently, to question: ὁμοίως καὶ πλούσιος καὶ πένης παρέχω ἐμαυτοῦ ἔρωτάω.

3. This, my own body, I resign for them to beat, and to suffer hunger and thirst: οὗτος ὁ γ' ἐμὸς σῶμα αὐτὸς παρέχω τύπτω, πεινάω, διψάω.

4. He gave over the chiefs to the Samians for them to massacre: ὁ κορυφαῖος δίδωμι ὁ Σάμιος κατασφάττω [I aor.].

5. He was not willing to give up the slave for them to torture: ὁ παῖς οὐκ ἔθέλω βασανίζω ἐκδίδωμαι.

6. It is clear that a man appointed to steer, if he did not know how, would destroy those whom he would be the last to wish to destroy: δῆλος [neut.] ὅτι κυβερνάω καθίστημι [I aor. pass. partic.] ὁ μὴ ἐπίσταμαι [partic. pres.], ἀπόλλυμι [I aor. act. opt.] ἄν, ὃς ἥκιστα βούλομαι [opt.].

7. I once knew him converse, in the following terms, with a man who had been elected to act as Hipparch: ἵππαρχέω τις [dat.] αἱρέω [perf. pass. partic.] οἴδα ποτε αὐτὸς τοιόσδε [neut. plur. accus.] διαλέγομαι [I aor. pass. partic. accus.].

8. The Corinthians turned their attention to the men, in order to massacre them, rather than take them alive: πρὸς δὲ ὁ ἄνθρωπος ὁ Κορίνθιος τρέπομαι [2 aor. mid.] φονεύω μᾶλλον ἢ ζωγρέω.

9. He secretly sends out by anticipation two ships, to give the news to Eurymedon: ὑπεκπέμπω φθάνω [I aor. partic.] δύο ναῦς ἀγγέλλω Εύρυμέδων.

10. They kept the Mitylenæans from the sea, so that they could not cross it: ὁ μὲν θάλασσα [gen.] εῖργω, μὴ χρῶμαι, Μιτυληναῖος.

THE PARTICIPLE.

I.

§ 163. The Participle combined with its Noun, frequently takes the form of what is called the *genitive absolute*, especially when *cause*, *time*, or *place* is signified.

1. He also exhorted them to be of good heart, as 600 talents accrued to the state yearly from the allies: *θαρσέω τε κελεύω, πρόσειμι* [partic. gen. abs.] *ἐξακόσιος τάλαντον κατ' ἐνιαυτὸς ἀπὸ ὁ σύμμαχος ὁ πόλις* [dat.].

2. While the Peloponnesians were still concentrating themselves at the Isthmus, Pericles told the Athenians beforehand, in the Assembly, that Archidamus was his friend: *ἔτι δὲ ὁ Πελοποννήσιος συλλέγομαι* [partic. pres. pass.] *ἐσ ὁ Ἰσθμός, Περικλῆς προαγορεύω ἐν ὁ ἐκκλησίᾳ ὁ Ἀθηναῖος ὅτι Ἀρχίδαμος αὐτὸς φίλος εἰμι* [orat. obliqua].

3. But at length, the last envoys having arrived from Lacedæmon, the Athenians held an assembly: *τέλος** *δὲ, ἀφικνέομαι* [2 aor. partic.] *ὁ τελευταῖος πρέσβυς ἐκ Λακεδαιμον, ποιῶ ἐκκλησίᾳ ὁ Ἀθηναῖος.*

4. But they escaped the notice of those without, as the mound kept constantly sinking, and settling on the void space: *λανθάνω δὲ ὁ ἔξω, ὑπάγομαι* [partic. pres.] *ἀεὶ ὁ χῶμα καὶ ιζάνω ἐπὶ τὸ κενοῦμαι* [partic. pres. pass. neut.].

5. But first it seemed best to them to try with fire, if they could by the aid of a brisk wind, set the city in a flame: *πρότερον δὲ πῦρ δοκῶ* [impers.] *αὐτὸς πειράω, εἰ δύναμαι* [opt.] *πνεῦμα γίγνομαι* [partic. aor. gen. abs.] *ἐπιφλέγω ὁ πόλις.*

6. They marched against the Chalcidians when the wheat was growing ripe: *στρατεύω ἐπὶ Χαλκιδεὺς* [accus.] *ἀκμάζω* [partic. pres.] *ὁ σῖτος.*

* See p. 75, *Obs.*

7. And the city seemed likely to come over, under the influence of some who were negotiating within its walls; but those who did not wish this having sent to Olynthus, hoplites and a force arrived to keep guard; and this (force) having sallied out from Spartolus, the Athenians engage in battle with them close to the city: δοκῶ δὲ προσχωρέω ὁ πόλις ὑπό τις [gen.] ἐνδοθεν πράσσων· προσπέμπω [1 aor. act. partic. gen. abs.] δὲ ἐστὶ Ολυνθος ὁ οὐσίας βουλόμενος, ὅπλίτης τε ἔρχομαι καὶ στρατιὰ ἐστὶ φυλακή· ὃς ἐπεξέρχομαι [2 aor. partic. gen. abs.] ἐξ ὁ Σπάρτωλος ἐστὶ μάχη καθίσταμαι ὁ Ἀθηναῖος πρὸς αὐτὸς ὁ πόλις [dat.].

II

The accusative absolute is used in the same construction as the genitive: especially when the Participle has no definite subject, as in impersonal Verbs; e.g. ἐξόν, ‘it being lawful,’ παρόν, δέον· or in impersonal phrases, as αἰσχρὸν ὄν, ‘it being shameful’; εἰρημένον, ‘it having been stipulated’; προσῆκον, δόξαν, ὑπάρχον, δεδογμένον, κ.τ.λ.

1. Often when it was in your power to gain many advantages in private, you refused: πολὺς [neut. plur.] ἴδιᾳ πλεονεκτέω πολλάκις ὑμεῖς ἐξειμι [partic. acc. abs.], οὐκ ἐθέλω.

2. And when it had been determined by them, it was impossible for them to make the attempt from their being unprepared: δοκῶ δὲ [perf. pass. partic.] αὐτός, ἀδύνατος [neut. plur.] εἰμὶ ἐπιχειρέω ἀπαράσκευος ὄν.

3. The ancient Greeks migrated without reluctance, since they had no superfluity of treasure and did not even plant the soil, it being uncertain when some other person would invade and rob them: ὁ παλαιὸς Ἑλλην περιουσία χρῆμα οὐκ ἔχω, οὐδὲ γῆ φυτεύω, ἀδηλος [neut.] ὃν ὅπότε τις ἐπέρχομαι [2 aor. partic.] ἄλλος ἀφαιροῦμαι [fut. indic.], οὐ χαλεπῶς ἀπανίσταμαι.

4. On considering what is expedient, you now put forward allegations of equity, which nobody yet, when he was able to gain anything by force, put forward and declined getting more : ὁ ἔνυμφέων [neut. plur.] λογίζομαι, ὁ δίκαιος λόγος νῦν χρῶμαι, ὃς οὐδεὶς πω, παρατυχὼν [neut. acc. abs.] ἴσχύς τις κτῶμαι, προτίθημι [2 aor. partic.] τὸ [gen.] μὴ πολὺς ἔχω [infin.] ἀποτρέπομαι.

5. And when these matters had been decided and concluded, the armies decamped : δοκῶ [1 aor. act. partic. neut. plur.] δε οὐτος καὶ περαίνω [1 aor. pass. partic. neut. plur.], ὁ στράτευμα ἀπέρχομαι.

6. Accordingly, both parties being resolved to fall back, and nothing having been settled, they departed home-wards : ὥστε, ἦδη ἀμφότερος μὲν δοκῶ [partic. pres. acc. abs.] ἀναχωρέω, κυρώ [partic. 1 aor. pass.] δε οὐδεὶς, χωρέω ἐπ' οἴκος [gen.].

Obs. 1. When the subject is implied in the impersonal Verb the Genitive is used, as *ὑντος*, *σαλπίζοντος*. Otherwise it is rarely employed with impersonal Verbs or phrases.

2. 'Ως is joined with the simple Participle, or with the Genitive and Accusative absolute, when the action of the Participle is represented as something not really existing, but as a matter of supposition or opinion. 'Εκήρυττον ἔξιέναι πάντας Θηβαίους, ὡς τῶν τυράννων τεθνεώτων, *quasi tyranni mortui essent* (*XEN. Hell.* v. 4, 9).

3. The Accusative absolute, with ὡς, is used independently of the impersonal structure ; e.g. εὔχετο πρὸς τοὺς θεοὺς ἀπλῶς τάγαθὰ διδόναι, ὡς τοὺς θεοὺς καλλιστα εἰδότας, 'on the presumption that the gods were the best judges.' ἀλλήλοις γὰρ ἅπαντες ὑπόπτως προσήσαν οἱ τοῦ δήμου, ὡς μετέχοντά τινα τῶν γιγνομένων (*THUCYD.* viii. 66), 'The members of the popular party approached each other with suspicion, in the belief that every man had some share in what was going on.'

III.

After Verbs of *knowing, understanding, foreseeing, remembering, forgetting, showing, appearing, proving, convicting, finding, rejoicing, being content, being annoyed, ashamed, repentant, etc.*: of permitting, allowing to happen, tolerating, persevering, continuing, beginning, ceasing, and causing to cease: the Greek idiom employs the participle instead of the infinitive, which would be used in English in most cases, and in Latin, save in such thoroughly Græcised and poetical structures as Virgil's 'sensit delapsus in hostes,' and Milton's 'knew not eating death.'

1. We see that we are unable to overpower the Corinthians: *ἡμεῖς ἀδύνατος ὄράω εἰμὶ περιγέγνομαι ὁ Κορίνθιος.*
2. I once heard Socrates converse touching friendship: *ἀκούω ποτὲ Σωκράτης περὶ φιλίᾳ διαλέγομαι.*
3. Have you ever seen me either bear false-witness, or play the informer? *αἰσθάνομαι [perf.] ποτε ἐγὼ ἢ ψευδομαρτυρέω ἢ συκοφαντέω;*
4. We have unconsciously become involved in an extraordinary argument: *λανθάνω [perf.] ἡμεῖς αὐτὸς εἰς θαυμαστὸς λόγος ἐμπίπτω [perf.].*
5. Human nature gladly evinced that it was incontinent of anger and above justice: *ὁ ἀνθρώπειος φύσις ἀσμενος δηλόω ἀκρατῆς μὲν ὄργῃ εἰμι κρείσσων δὲ τὸ δίκαιον.*
6. Our master is convicted of being a villain towards his friends: *ὁ ἡμέτερος δεσπότης κακός εἴμι ἐσ φίλος ἀλισκομαι.*
7. I will prove that this man not only has avowed that Miliyas was a freeman, but has even made this clear by his own act: *ἐπιδείκνυμι δὲ οὗτος οὐ μόνον ὁμολογέω ὁ Μιλινᾶς ἐλεύθερός εἴμι, ἀλλὰ καὶ φανερὸς οὗτος ἔργον ποιῶ.*

8. These men are clearly convicted of pretending to know, and of knowing nothing: *οὗτος κατάδηλος γίγνομαι προσποιούμαι μὲν εἰδέναι, εἰδέναι δ' οὐδεῖς.*

9. He clearly showed that he liked nobody, and he undoubtedly plotted against whomsoever he alleged to be his friend: *στέργω δὲ φανερὸς μέν εἴμι οὐδεῖς, ὅστις δέ φημι φίλος εἴμι, οὗτος ἐνδῆλος γίγνομαι ἐπιβουλεύω.*

10. And they regretted that they had restored the prisoners from the island: *ό δ' ἔξ οὐσιος δεσμώτης μεταμέλομαι ἀποδίδωμι.*

11. But whenever a man is annoyed by associating with those at home, he checks the bitterness of his heart by going abroad: *ἀνὴρ δ' ὅταν δ [dat.] ἐνδον ἄχθομαι ξύνειμι, ἔξω μολεῦν παίω [1 aor. habitual notion] καρδία ἄση.*

12. The gods delight in being honoured by men: *ό θεὸς χαίρω τιμῶμαι ὑπὸ ἀνθρωπος.*

13. In hard winters I have sometimes myself found, after sitting for a long time, that I have risen and stretched my legs with difficulty: *ἐν γὰρ οἰσχυρὸς χειμῶν καὶ αὐτὸς ποτε καθέζομαι [partic. pres.] συχνὸς χρόνος καταμανθάνω ἀνίστημι [2 aor.] μόλις καὶ ο σκέλος ἐκτείνω [1 aor.].*

14. Appetites never cease tormenting the bodies and the souls of men, as long as they rule over them: *ό ἐπιθυμία αἰκίζομαι ο σῶμα ο ἀνθρωπος καὶ ο ψυχὴ οὐποτε λίγω, ἔστ' ἀν ἄρχω* αὐτὸς.*

15. The Deity wishing to reconcile their strife, brought their summits to the same point: *ό Θεὸς βούλομαι αὐτὸς [neut.] διαλλάσσω [1 aor.] πολεμέω [partic.], συνάπτω εἰς ο αὐτὸς [neut.] αὐτὸς [dat. commodi] ο κορυφή.*

16. I will begin my discourse with the medical art, in order that we may honour that science: *ἄρχομαι δὲ ἀπὸ οἰατρικὴ λέγω, ἵνα πρεσβεύω ο τέχνη.*

* See Rule X., p. 119.

17. You too know that many suffered these things :
οὐτος πολὺς καὶ ὑμεῖς ἵσημι πάσχω [2 aor.] .

18. They continued to use their enemies' darts : *διατελέω χρῶμαι ὁ δὲ πολέμιος τόξευμα*.

19. The soul appears to be older than the body : *ὁ ψυχὴ φαίνομαι πρέσβυς σῶμά εἰμι*.

20. Let us not betray Megalopolis and Messene to wrongdoers, nor allow cities which exist and are inhabited to be annihilated : *ο δὲ Μεγάλη πόλις καὶ ο Μεσσήνη μὴ προίεμαι ὁ ἀδικῶν, μηδὲ ο ὁν καὶ κατοικούμενος πόλις ἀναιρεῖσθαι* [1 aor. pass. partic.] *περιιδεῖν*.

Obs. 1. With *σύνοιδα*, *συγγενώσκω ἐμαυτῷ*, the Participle may either agree with the subject, or with the Personal Pronoun following the Verb: *e.g. PLATO, Apol. p. 21, B., ἔγὼ σύνοιδα ἐμαυτῷ σοφὸς ὁν; Id. p. 22, D., ἐμαυτῷ συνήδειν οὐδὲν ἐπισταμένῳ*.

2. Several of the above Verbs are also construed with the Infinitive, but in a different sense. *EUR. Hipp. 973, ἐπισταμαι θεούς σέβειν, I know how to honour the gods; σέβων θεούς* would mean, *I know that I honour the gods.* In the same play [v. 1244) we find *ἐπει νν ἐσθλὸν ὅντ’ ἐπισταμαι.* So *περιορᾶν* is used with the Infinitive, when the notion is not of permitting or conniving at something already existing, but something which may exist hereafter. Thus (*THUCYD. ii. 20*) Archidamus expects that the Athenians *ἵσως ἀν ἐπεξελθεῖν καὶ τὴν γῆν οὐκ ἀν περιιδεῖν τμηθῆναι.* In the same future sense the Corcyrean envoy points out to the Athenians the danger in prospect: *τούτων εἰ περιόψεσθε τὰ δύο ἐσ ταῦτὸν ἐλθεῖν, ‘If you allow two of these three naval powers to combine.’* On the other hand, Demosthenes says, *μείζω γιγνόμενον τὸν Φίλιππον περιορῶμεν* (118, 29).

IV.

§ 165. The Participle is used after *τυγχάνω*, *λανθάνω*, *φθάνω*, *οἴχομαι*, where in English the Participle may be, and often is, expressed by a Verb, and the Verb by an Adverb; e.g. *οὐκ ἀν φθάνοις λέγων*, ‘You cannot say it too quickly.’

1. By chance about fifty Hoplites were sleeping in the forum: *τυγχάνω ὅπλίτης ἐν ὁ ἀγορὰ καθεύδω ὡς πεντήκοντα*.

2. You cannot remove to the rear too quickly: *οὐκ ἀν φθάνω ὀπίσω ἀπαλλάττομαι*.

3. Unconsciously we are doing the same things as they —those clever men: *λανθάνω ὁ αὐτὸς [neut. plur.] ἐκεῖνος [dat.], ὁ δεινὸς ἀνήρ, ποιῶ*.

4. I was hurriedly borne away from a sanguine expectation: *ἀπὸ θαυμαστὸς δὴ ἐλπὶς οἴχομαι φέρομαι*.

5. He was sitting crowned upon a sofa; for he happened to have offered sacrifice in the court: *κάθημαι δὲ στεφανοῦμαι [partic. perf.] ἐπὶ τις δίφρος [gen.], θύω γάρ τυγχάνω ἐν ὁ αὐλῇ*.

6. Two of the young men happened to be wrangling: *τυγχάνω δύο ὁ μειράκιον ἔριζω*.

7. While we were conversing the old men chanced to come forward: *μεταξὺ δὲ ἡμεῖς [gen.] διαλέγομαι [partic.] τυγχάνω ὁ πρέσβυς πάρειμι*.

8. They unconsciously contract one mighty evil in their own souls: *εἰς τις ξυνίστημι λανθάνω κακὸς [neut.] μέγας ἐν ὁ ἑαυτῶν ψυχή*.

9. He had unconsciously spent his faculties: *λανθάνω ἑαυτοῦ καταναλίσκω ὁ δύναμις*.

10. He was unconsciously corrupting his associates: *λανθάνω ἑαυτοῦ διαφθείρω ὁ ξυγγιγνόμενος*.

11. Well then, replied Cebes, in the assurance that I do offer it to you, you cannot too quickly conclude (your argument): ἀλλὰ μήν, φημι ὁ Κέβης, ὡς δίδωμι [partic. gen. abs.] ἔγώ συ, οὐκ ἀν φθάνω περαίνω.

12. He also sends men to seize the heights beforehand, in order that neither Cyrus nor the Cilicians may seize them by anticipation: πέμπω δὲ προκαταλαμβάνω [fut. partic. accus. plur.] τὸ ἄκρον, ὅπως μὴ φθάνω Κῦρος μήτε ὁ Κιλιξ καταλαμβάνω [2 aor.].

13. They get upon the summit before the enemy: φθάνω ἐπὶ ὁ ἄκρον [dat.] γίγνομαι [2 aor. partic.] ὁ πολέμιος.

14. Day dawned before he began his march: φθάνω ἡμέρα γίγνομαι [2 aor.] αὐτὸς πορευόμενος.

V.

The Participle is also used, like the Latin Gerund, but with more effect and elasticity than in any other language, to express the accompaniments of the verbal notion; whether *temporal*, as τελευτῶν ἀφίκετο, ‘he came at last’; or *causal*, as τί παθὼν τοῦτ’ ἐποίησας; ‘what induced you to do this?’; or *conditional*, as ἀδικῶν οὐδὲν ἀν θαυμαστὸν ποιοῖ, ‘if he does wrong, he will be doing nothing wonderful’; or *concessive*, as δλίγα δυνάμενοι προορᾶν, πολλὰ ἐπιχειροῦμεν πράττειν, ‘though able to foresee few things, we aim at transacting many’; or *modal*, as λγιζόμενοι ζῶσι, ‘they live by plunder’; or *final*, as οὐκ ὁμούμενοι ἐπέμφθησαν, ‘they were not sent to take oaths.’

1. The infatuated and ill-fated Eretrians were persuaded at last to exile those who spoke in their own behalf: ὁ ταλαιπωρος καὶ δυστυχῆς Ἐρετριεὺς πείθομαι [1 aor. pass.] τελευτάω ὁ ὑπὲρ ἔαυτῶν λέγων ἐκβάλλω.

2. Many men, after spending their money, do not abstain from those emoluments from which they formerly

abstained: *πολὺς ὁ χρῆμα ἀναλίσκω* [1 aor. partic.], *ὅς πρόσθεν ἀπέχομαι κέρδος, οὗτος οὐκ ἀπέχομαι.*

3. Most of all they declared that war would not be likely to happen to them, if they cancelled the decree concerning the Megarians: *καὶ μάλιστά γε πᾶς* [neut. plur.] *προλέγω ὁ περὶ Μεγαρεὺς ψήφισμα καθαιρέω* [2 aor. act. partic. dat. plur.] *μὴ ἀν γίγνομαι* [infin.] *πόλεμος.*

4. Affairs are in a bad plight because you carry out none of the requisite measures: *οὐδεὶς τὸ δέον* [neut. plur. gen.] *πράττω* [partic. gen. abs.] *ὑμεῖς κακῶς ὁ πρᾶγμα ἔχω.*

5. If affairs were in this condition, while you were doing all that was proper, there would not have been even a hope that they would improve: *εἰ πᾶς ὃς προσήκω πράττω* [partic. gen. abs.] *ὑμεῖς, οὕτως ἔχω ὁ πρᾶγμα, οὐδὲ ἀν ἐλπίς εἴμι* [imperf.] *αὐτὸς βελτίων γίγνομαι.*

6. He believed, too, that the enterprise was in his own hands, because his ships sailed better (than the enemy's): *καὶ ὁ ἐπιχείρησις ἐφ' ἑαυτοῦ* [dat.] *νομίζω εἰμί, ὁ ναῦς ἄμεινον πλέω* [partic. gen. abs.].

7. But Phormio declared that he was unable, when a naval force was about to sail from Corinth, to leave Nau-pactus unprotected: *ὁ δὲ Φορμίων ἀδύνατός** *φημί εἰμι, ναυτικὸν ἐκ Κόρινθος μέλλων* [gen. abs.] *ἐκπλέω, Ναύπακτος ἔρημος ἀπολείπω.*

8. And the Peloponnesians advanced towards the city, in order that, by encamping near, they might attempt the wall by assault, if they should not persuade by diplomacy: *ὁ δὲ Πελοποννήσιος χωρέω πρὸς ὁ πόλις, ὅπως ἐγγὺς στρατοπεδεύομαι, εἰ μὴ λόγος πείθω* [opt.], *ἔργον πειρῶμαι* [opt.] *ο τεῖχος.*

9. The Platæans repeatedly broke† the engines by throwing nooses round them: *ὁ μηχανὴ ἀνακλάω ὁ Πλαταιεὺς θρόχος περιβάλλω.*

* See Rule XVIII., Infinitive Mood.

† See Obs. I. p. 97.

10. The Thebans called together the envoys from the states to hear the letter: ὁ Θηβαῖος συγκαλέω ὁ πρέσβυς ἀφ' ὁ πόλις, ἀκούω [fut.] ὁ ἐπιστολή.

11. For this man, though honoured by the commonalty from the outset of his career, was most urgent in transferring the popular constitution to the four hundred: οὐτος γάρ ἔξ ἀρχὴ τιμῶμαι ὑφ' ὁ δῆμος, προπετής γίγνομαι μεθίστημι ὁ δημοκρατία ἐσ ὁ τετρακόσιος.

12. For if we are just [condition], we shall indeed be unpunished by the gods, but we must renounce the profits accruing from injustice; while if we are unjust, we shall at once gain, and, by praying [means] when we transgress and sin [time], we shall, by persuading the gods [means], get off unpunished: δίκαιος μὲν γάρ εἰμι, ἀζήμιος μόνον ὑπὸ θεός [gen.] εἰμι, ὁ δ' ἔξ ἀδικία κέρδος ἀπωθοῦμαι [fut. mid.]· ἀδικος δὲ κερδαίνω τε καὶ λίσσομαι* ὑπερβαίνω καὶ ἀμαρτάνω, πείθω ὁ θεός ἀζήμιος ἀπαλλάττω.

Obs. 1. The sense to be assigned to the Participle in translating from Greek into English of course entirely depends upon the context. Thus, ‘I visited my friend νοσοῦντα,’ may mean, ‘when he was ill,’ or ‘because he was ill,’ or ‘who was ill,’ or ‘though he was ill,’ etc.

2. The Participle sometimes expresses not the accompaniment, but the leading notion, while the accompaniment is expressed by the finite Verb. See STALLB. on *Plato, Rep.* p. 495, D., *Euthyd.* p. 289, C.

VERBALS IN *τέος*, *τέα*, AND *τέον*.

The verbal in *τέος* is used (*a.*) as an Adjective, like the Latin Gerundive in *dus*; as ἀσκητέα ἐστὶν ἡ ἀρετή, ‘virtue ought to be cultivated.’ (*β.*) Impersonally, either in the

* When Participles expressing different notions are thus coupled together, *καὶ* is not used.

Singular or the Plural, signifying *necessity*, and governing the case of its own Verb; as *σωφροσύνην ἀσκητέον*, or *ἀσκητέα, ἐστίν*, ‘we must practice temperance’; *πολεμικῆς ἐπιστήμης οὐ μεταδοτέον τοῖς δούλοις*, ‘we must not allow our slaves a share in the science of war.’ It usually has an Active force, as in the above instances; more rarely a Passive sense, as *γυναικὸς οὐδαμῶς ἡσσητέα*, ‘we must on no account be worsted by a woman.’

Any of the above constructions admit a Dative of the Agent; for which, however, an Accusative is sometimes substituted, because the notion of *δεῖ*, which takes an Accusative and Infinitive, is implied in the verbal notion, as *τὸν βουλόμενον εὐδαιμόνα εἶναι σωφροσύνην ἀσκητέον*, instead of the more usual structure, *τῷ βουλομένῳ*.

1. We must not betray our allies to the Athenians: *οὐ σύμμαχος οὐ παραδίδωμι [verbal] ὁ Ἀθηναῖος*.

2. We must pursue and practise temperance, and we must avoid intemperance: *σωφροσύνη μὲν διώκω [verbal] καὶ ἀσκέω [verbal], ἀκολαστὰ δὲ φεύγω [verbal]*.

3. We must impose a penalty and chastise him, if he is to be happy: *ἐπιτίθημι [verbal] δίκη καὶ κολάζω [verbal], εἰ μέλλω εὐδαιμων εἰμι*.

4. Neither ought others than actual soldiers to receive pay, nor ought more than five thousand to share in the administration of affairs: *οὐτε μισθοφορεῖν [verbal] ἄλλος ἢ ὁ στρατευόμενος, οὐτε μετέχω [verbal] ὁ πρᾶγμα [plur.] πλείων ἢ πεντακισχίλιος*.

5. Each, therefore, ought in turn to descend to the habitation of the rest, and to habituate himself to contemplate dark objects: *καταβαίνω [verbal] οὖν ἐν μέρος ἔκαστος εἰς ὁ ὁ ἄλλος ξυνοίκησις, καὶ ξυνεθίζω [verbal] ὁ σκοτεινὸς θεῶματι*.

6. We must also appoint them labours and vexations and contests, in which we must watch for the same

(symptoms of character): *καὶ πόνος γε αὖ καὶ ἀλγηδῶν καὶ ἄγων αὐτὸς τιθημι* [verbal], *ἐν ὅς οἱ αὐτὸς οὗτος* [neut. plur.] *τηρέω* [verbal].

7. Do we declare that people ought not voluntarily to commit injustice in any way, or may not injustice be committed in one way, but not in another? *οὐδεὶς τρόπος φημὶ ἐκὼν ἀδικεῖν* [verbal] *εἰμί, η̄ τις μὲν ἀδικεῖν* [verbal] *τρόπος, τις δὲ οὐ*;

8. I once heard you deliberating, how far we ought to cultivate cleverness: *καί ποτε ὑμεῖς ὑπακούω βουλευόμενος, μέχρις ὅποι οἱ σοφία ἀσκεῖν* [verbal] *εἰμί* [opt.].

9. This is clear, that, if you wish to be honoured, the state must be aided by you: *οὗτος* [neut.] *δῆλος, οἴτι, εἴπερ τιμῶμαι βούλομαι, ὡφελητέος σὺ οἱ πόλις εἰμί.*

10. Men of sense at any rate ought not to serve persons so evilly disposed: *οὐ μὴν δουλεύω* [verbal] *οἱ γε νοῦς ἔχων οὕτω κακῶς φρονῶν.*

11. At any rate we shall know, that we must not seriously devote ourselves to such poetry as this; on the contrary, the listener ought to be on his guard against it, and to adopt the opinion which we have expressed on poetry: *οἶδα* [fut.] *δ' οὖν, ως οὐ σπουδάζω* [verbal] *έφ' οἱ τοιοῦτος ποίησις* [dat.], *ἀλλ' εὐλαβοῦμαι* [verbal] *αὐτὸς οἱ ἀκροώμενος, καὶ νομίζω* [verbal] *οσπερ ἔρέω* [perf.] *περὶ ποίησις.*

Oὐ, Μή.

I.

§ 168. (a.) Oὐ denies *independently* and *positively*: Mή denies *hypothetically*.

(β.) Mή expresses a prohibition, but only with the Imperative Present, and with the Aorist Subjunctive: and with this difference, that with the former the prohibition is general and perpetual; with the latter, momentary, and

confined to a single act. Thus, *μὴ μέμφον*=*do not censure at all*: *μὴ μέμψη*=*do not censure in this particular instance*, are Greek; *μὴ μέμφη* is barbarous, and *μὴ μέμψαι* almost as bad.

(γ.) *Mή* also expresses a wish, with the Optative, as *μὴ λέγοιμι*, ‘May I not say!?’

N.B. In this and the following Exercises, the negatives *οὐ* and *μὴ* are left to be filled up by the pupil according to the Rules.

1. Soldiers, be not astonished that I am impatient with existing affairs: *ἀνὴρ στρατιώτης, θαυμάζω, ὅτι χαλεπῶς φέρω ὁ παρὼν πρᾶγμα* [dat.]

2. But he replied to him: ‘Do not do this; otherwise, you will incur censure’: *ό δὲ αὐτὸς λέγω· ποιῶ οὐτος· εἰ δὲ μή, αἴτια ἔχω.*

3. Do not therefore suppose, that we shall deliver over to you the only advantages we possess: *οἴομαι οὖν, οἱ μόνοι ἡμεῖς ἀγαθὸς* [neut. plur.] *ῶν ἡμεῖς παραδίδωμι.*

4. Do not, judges, decide according to the laws; do not redress one who has suffered outrages; do not observe your oaths: *κατὰ οἱ νόμος δικάζω, ὡς ἀνὴρ δικαστής· βοηθῶ οἱ πάσχω* [perf. partic. dat.] *δεινός* [neut. plur.] *· εὐορκῶ.*

5. Do not then betray even me to this man: *τοίνυν μηδὲ ἔγώ προίεμαι οὗτος.*

6. May I never be a defendant in such an action, brought by Meletus against me! *ἔγώ πως ὑπὸ Μέλητος τοιοῦτος δίκη φεύγω!*

7. Are not the cities in Eubœa already governed by despots? *οἱ ἐν Εὔβοια πόλις ἥδη τυραννοῦμαι;*

8. Does he not explicitly write this in his letters? *διαρρήδην οὗτος ἐν οἱ ἐπιστολὴ γράφω;*

9. Neither Greece nor barbarous climes are wide enough for this wretch’s avarice: *οἱ Ἑλλὰς οἱ βάρβαρος* [sc. γῆ] *χωρῶ οἱ πλεονεξία οἱ ἄνθρωπος.*

II.

Mή is used in *final* and *conditional* clauses—the latter being by their very nature *contingent*—introduced by ἵνα, ὡς, ὅπως, or εἰ, εἴν, ἥν, ὅταν, ἐπειδάν, ἔως ἀν, etc.

Consistently with this, μή is joined with ὕστε when it governs the Infinitive, *i.e.*, when it has a directly *final* force, logically resulting from the principal clause; whereas οὐ is used with ὕστε and the Indicative, when the consequence is represented rather as an accessory fact: or, at any rate, not necessarily and by intention resulting from the principal clause.

Thus, also, μή is used with the Participle when it is resolvable into εἰ with a finite Verb, *i.e.*, when it is *conditional*; whereas οὐ is used with the Participle, when it may be resolved into *though* or *since* with a finite Verb. Thus, μὴ ἀπενείκας (HER. iv. 64)=εἰ μὴ ἀπήνεικε, whereas οὐκ ἀπενείκας would=ἐπεὶ οὐκ ἀπήνεικε.

1. Has he not established tetrarchies, in order that they may not crouch to him in single cities, but in whole tribes? τετραρχία καθίστημι, ἵνα κατὰ πόλις [accus.], ἀλλὰ κατ' ἔθνος δουλεύω;

2. Is he not inaugurating the Pythian games, and, should he not be present in person, is he not sending his slaves to adjudge the prizes? τίθημι μὲν ὁ Πύθιος [neut. plur.], καὶ ἀν αὐτὸς πάρειμι, ὁ δοῦλος ἀγωνοθετέω [fut. partic.] πέμπω;

3. One indeed proposed that they should elect other generals as soon as possible, unless Clearchus was willing* to lead them away: εἰς δὲ δὴ εἰπεῖν στρατηγὸς αἱροῦμαι ἄλλος ὡς τάχα, εἰ βούλομαι Κλέαρχος ἀπάγω.

* The Indicative is here used instead of the Optative, by a change from the *oratio obliqua* to the *oratio recta*.

4. For how is the plain to be crossed, unless we conquer the cavalry? *πῶς γὰρ διαβατὸς ὁ πεδίον, εἰ νικῶ ὁ ἵππεύς;*

5. They were in such a wretched plight, that no one had the courage to speak a word, until the enemy advanced towards the walls: *οὕτω δὲ ἀθλίως διάκειμαι, ὥστε πρότερον τολμάω οὐδεὶς ρήγνυμι [I aor.] φωνὴ, πρὶν πρὸς ὁ τεῦχος [accus.] πρόσειμι ὁ πολέμιος.*

6. I have devised other precautions in addition to this, so that I suffer no disadvantage through my avowing that I am a Sophist: *καὶ ἄλλος εὐλάβεια πρὸς οὗτος [dative] σκέπτομαι, ὥστε δεινὸς πάσχω διὰ τὸ ὄμολογῷ [infin.] σοφιστής εἰμι.*

7. In our enquiries, the body causes disturbance and confusion, so that we are unable to behold the truth: *ἐν ὁ ζήτησις ὁ σῶμα θόρυβος παρέχω καὶ ταραχή, ὥστε δύναμαι καθορῶ ὁ ἀληθῆς [neut.].*

8. Unless I had thought I should go to heaven, I should have been wrong in not repining at death: *εἰ οἴομαι [imperf.] ἦκω παρὰ ὁ θεός [accus.], ἀδικῶ ἀν ἀγανακτῶ ὁ θάνατος [dat.].*

9. For this man was reputed to have correctly described many such cases previously; (mentioning) things which existed as existing, and if anything did not exist, describing it as not existing: *οὗτος γὰρ δοκῶ καὶ πολὺς [neut. plur.] πρότερον ἀληθεύω [I aor.] τοιοῦτος, ὁ ὡν [neut. plur.] τε ὡς ὡν, καὶ ὁ ὡν ὡς ὡν.*

10. For the disasters do not appear to have happened to the state in consequence of the interdicted occupation (of the Pelasgicum); on the contrary, the necessity for its occupation (seems to have resulted) through the war, which the oracle did not mention, and thereby foretold that it would in time not be occupied for good: *οὐ γὰρ δοκῶ διὰ ὁ παράνομος ἐνοίκησις ὁ ἔνυμφορὰ γίγνομαι ὁ πόλις, ἀλλὰ διὰ ὁ πόλεμος ὁ ἀνάγκη ὁ οἰκησις, ὃς ὀνομάζω [partic. pres.] ὁ μαντεῖον προειδέναι ἐπ' ἀγαθός [dat.] ποτε αὐτὸς [neut.] κατοικεῖν [fut. pass. partic.]*

11. Archidamus sustained heavy censure, because he did not recommend them to prosecute the war zealously.
aἰτία τε ἐλάχιστος Ἀρχίδαμος λαμβάνω, παραινῶ [partic. pres.] *προθύμως πολεμῶ*.

12. But the Messenians, and some others who were unable to embark, marched by land, and seized Pheia: *ό δὲ Μεσσήνιος καὶ ἄλλος τις οὐ δυνάμενος ἐπιβαίνω* [2 aor.], *κατὰ γῆ χωρῶ* [1 aor. partic.] *οὐ Φειὰ αἱρῶ* [historical present].

13. Nevertheless they practised this custom so far as they could; for it was impossible to effect anything without offering presents: *ὅμως δὲ οὐτος οὐ νόμος χρῶμαι κατὰ οὐ δύναμαι* [infin. with article]. *οὐ γάρ εἴμι πράττω οὐδεὶς δίδωμι* [partic. pres. accus.] *δῶρον*.

III.

Oὐ is used with the Relative *ὅς*, when it is *definite*; *μὴ* is used when it is *indefinite*. Thus, *ὅς οὐ λέγει=iste qui non dicit*; *ὅς μὴ λέγει or οὐ μὴ λέγων=quisquis non dicit*. Consequently, *μὴ* is generally used with *ὅστις*. indeed, it is always so used when we should say in English ‘*whoever*’; but not when *ὅστις* is used in a definite sense, or as an equivalent to ‘*because he*,’ as in ARISTOPH. *Nub.* 675.

1. Let all who do not possess a bed, nor bedding, go to the tanners’ (houses) to sleep, after they have bathed: *ὅστος* [indef.] *δὲ κλινή εἰμι, στρῶμα* [plur.], *εἰμι καθεύδω* [partic. fut.] *ἀπονίπτω* [perf. pass. partic.] *ἐσ ο σκυλοδέψης*.

2. It appears that any man to whom none of these things is pleasant, is not worthy to live: *δοκῶ, οὐ ήδὺς ο τοιοῦτος, ἄξιός είμι ζῆν*.

3. The agreement is not for the benefit of those who secede to the prejudice of others; but for any state which, without withdrawing itself from another state, requires

protection : ὁ [dat.] ἐπὶ βλαβὴ [dat.] ἔτερος ἵων ὁ συνθήκη εἰμί, ἀλλ᾽ ὅστις ἄλλος ἑαυτοῦ ἀποστερεῖν ἀσφάλεια δέομαι.

4. But when they saw the army about Acharnæ, they no longer restrained their feelings ; but, their land being ravaged before their eyes—a thing which their younger men, at any rate, had never seen—it seemed monstrous : ἐπειδὴ δὲ περὶ Ἀχαρναὶ ἴδειν ὁ στρατός, ἀνάσχετος ποιοῦμαι, ἀλλ᾽ αὐτὸς [dativus ethicus*] γῆ τεμνομενος [gen. absol.] ἐν ὁ ἐμφανής [neut.], ὃς ὥρῳ ὁ γε νεώτερος, δεινος φαίνομαι.

5. ‘Do you see ? You are calling Amynias a woman.’ ‘Do I not justly call him so, since he is no soldier ?’ ὥρῳ ; γυνὴ ὁ Ἀμυνίας λέγω. Οὐκον δικαίως, ὅστις στρατεύομαι ;

6. I never chose to propose any measure for the sake of popularity, which I was not convinced would be conducive to your interests : Ἐγὼ πρὸς χάρις αἴρομαι λέγω, ὅστις ἀν συμφέρω ὑμεῖς πείθομαι [perf. pass. subj.].

7. Well, then, what do you wish to learn first among those accomplishments whereof you have never been taught anything ? ἄγω δή, τί βούλομαι πρῶτος μανθάνω ὃς διδάσκομαι πώποτε ;

8. The Sicels alone—such of them as had not gone over to Athens—allied themselves with Syracuse in the war : Συρακόσιος συμμαχῶ Σικελὸς μόνος, ὃσος ἀφίστημι πρὸς ὁ Ἀθηναῖος.

9. After they had been defeated even at sea, which they could not have expected, they were far more despondent : ἐπειδή γε καὶ ὁ ναῦς [dat. plur.] κρατοῦμαι, ὃς ἀν οἴομαι [imperf.], πολὺς μᾶλλον ἀθυμῶ.

10. They immediately set at liberty the informer and such of his companions as he had not accused : ὁ μὲν μηνυτὴς εὐθὺς λύω καὶ ὁ ἄλλος μετ' αὐτός, ὃσος κατηγορῶ.

* See p. 59, Rule V.

11. Scorn the Corinthians and Siceliots, not one of whom presumed even to encounter us while our fleet was in fine condition, and repel them: *καταφρονῶ* [1 aor. partic.] *Κορίνθιος καὶ Σικελιώτης, ὃς ἀνθίστημι* [2 aor.] *ἔως ἀκμάζω τὸ ναυτικὸν ἡμεῖς** ἀξιόω, ἀμύνομαι αὐτός.

IV.

In dependent clauses introduced by *ὅτι* and *ὅς*, *οὐ* is generally used, as *οἴδα ὅτι ταῦτα οὐχ οὗτως ἔχει*· and also with *ἐπεὶ*, *ἐπειδή*, *κ.τ.λ.*, when they mean *since* (because they are not *contingent*); and with other particles which usher in the statement of a positive fact.

1. Do not do this; since even now some persons have been censuring you, because the army does not march out rapidly: *ποιῶ οὖτος· ἐπεὶ καὶ νῦν τίς συ ἥδη αἰτιῶμαι* [present, the past notion being implied by *ἥδη*], *ὅτι ταχὺ ἔξερπω ὁ στράτευμα*.

2. We ought to detest those among you who plead Philip's cause, remembering that it is not possible to overcome the foes outside the city, until you have chastised those who are serving them in the city itself: *δεῖ ὁ παρ' ὑμεῖς ὑπὲρ Φίλιππος λέγων μισῶ, ἐνθυμεῖσθαι ὅτι ἔνεψι [impers.] ὁ ἔξω·ό πόλις [gen.] ἔχθρὸς κρατῶ, πρὶν † ἀν ὁ ἐν αὐτὸς ὁ πόλις κολάζω ὑπηρετῶν ἐκεῖνος*.

3. The Athenians were incensed with Pericles, and remembered nothing of his former counsels; but reproached him because, though commander-in-chief, he did not march out (his troops): *ὁ Ἀθηναῖος ὁ Περικλῆς ἐν ὄργῃ ἔχω, καὶ ὃς [gen. plur.] πρότερον παραινῶ μέμνημαι, ἀλλὰ κακίζω ὅτι στρατηγός είμι [partic.] ἐπεξάγω [oratio obliqua‡]*.

* See p. 59, Rule V.

† See Rule XI., p. 123.

‡ See Rule VI., p. 114.

4. However, since the Lacedæmonians, after assaulting Oenoe, and trying every device, failed in taking it, they made an incursion into Attica: ἐπειδὴ μέντοι προσβάλλω ὁ Οἰνόη, καὶ πᾶς ἵδεα πειράω, δύναμαι αἴρω [2 aor.], ἐσβάλλω ἐσ ὁ Ἀττική.

5. But the enemy, since the Athenians did not sally out to battle, began ravaging the land: ὁ δὲ πολέμιος, ἐπειδὴ ἐπέξειμι ὁ Ἀθηναῖος ἐσ μάχη, δηρώ ὁ γῆ.

6. Since they will derive no benefit from the number of their ships; (I say this) in case any one of you is alarmed on this ground, that he will not fight them with an equal squadron: ἐπεὶ καὶ ὁ πλῆθος [dat.] ὁ ναῦς ὀφελοῦμαι, εἴ τις καὶ ὅδε [accus.] ὑμεῖς, ὅτι ἵσος [dat.] ναυμαχῶ, φοβοῦμαι [perf. pass.].

7. However, it is clear that affairs will assuredly not rest where they are, unless some one interferes: ἀλλὰ μὴν ὅτι γε ἵστημι [fut. mid.] ὁ πρᾶγμα, δῆλος, εἴ τις κωλύω [fut. indic.].

8. The contest was worth encountering, both on these grounds and because they were not winning a victory over the Athenians only, but also over the rest of the confederates: εἰμὶ δὲ ἄξιος ὁ ἀγῶν κατά τε οὗτος καὶ ὅτι Ἀθηναῖος μόνον περιγένομαι [imperf. indic.], ἀλλὰ καὶ ὁ ἄλλος σύμμαχος.

9. Accordingly, the generals having assembled, determined to evacuate the upper part of their lines, inasmuch as they neither had any more supplies for immediate use, nor were likely to have for the future: καὶ ὁ στρατηγὸς συνέρχομαι [2 aor. partic.], ὅτι τὸ ἐπιτήδειον αὐτίκα ἔτι ἔχω, τὸ λοιπὸν μέλλω ἔχω, βουλεύομαι ὁ τεῖχος ὁ ἄνω ἐκλείπω.

V.

Μὴ is generally used with the Infinitive; and this not only when a supposed case is put, as τὸ μὴ πυθέσθαι μ' ἀλγύνειεν ἄν (SOPH. Trach. 458), where τὸ μὴ πυθέσθαι is

equivalent to *εἰ μὴ πνθοίμην*, but even when the Infinitive is really absolute, and must be paraphrased by *ὅτι οὐ*, as *λείπομαι γὰρ ἐν τῷ μὴ δύνασθαι* (SOPH. *Œd. C.* 496), which is equivalent to *ὅτι οὐ δύναμαι*.

But *οὐ* is occasionally used; chiefly in the two following cases: (1.) After Verbs of *saying*, when the *oratio obliqua* passes into the *oratio recta*, as *φησὶ δεῖν οὐδὲν τοιοῦτον προσφέρειν τῷ φαρμάκῳ* (PLATO, *Phæd.* p. 63, D.), which is equivalent to *φησὶν ὅτι οὐδὲν δεῖ, κ.τ.λ.* (2.) To give a signification directly opposite to that of the term to which the negative is affixed, as *νομίζει οὐ καλὸν εἶναι*, where *οὐ* does not belong to *εἶναι*, but is joined to *καλὸν* as one word signifying *unhandsome*. Similarly we find *οὐ πάντα, on no account; οὐχ ἡκιστα, above all; οὐκ ἐλάχιστον, in the highest degree; οὐ φημι, I deny; οὐκ ἔταω, I refuse.*

Consistently with the above, when the Infinitive is supplied by an abstract Substantive, or Adjective acting as a Substantive, either *οὐ* or *μὴ* may be used, according to the character of the dependent clause into which the Substantive or Adjective is resolvable. Thus, ARISTOPH. *Eccl.* 115: *δεινόν ἐστιν ή μὴ ἐμπειρία* is equivalent to *δεινόν ἐστιν εἰ μή τις ἐστιν ἐμπειρός* or to *τὸ μὴ ἔχειν ἐμπειρίαν*—a general supposition. Whereas, in THUCYD. v. 50, *ἡ οὐκ ἔξουσία τῆς ἀγωνίσεως, the refusal of admission to the contest*, has the force of a direct negative, equivalent to *ὅτι ή ἀγώνιστις οὐκ ἔξην*.

1. They believed that the surviving power of Athens would not be able to sustain the war which would be waged against her: *νομίζω ἔτι δυνατός εἴμι ὁ ὑπόλοιπος Ἀθήναιος δύναμις ὁ ἐπιφέρω [fut. pass. partic.] πόλεμος φέρω.*

2. It seems desirable neither to retire ourselves, nor to allow them to do so: *αὐτὸς ἀνακρούομαι, ἐκεῖνος ἔταω, ὠφέλιμος φαίνομαι.*

3. I advise the seamen not to be unduly disheartened by their disasters: ὁ δὲ ναύτης παραινῶ, ἐκπλήσσω [perf. pass.] ὁ συμφορὰ ἄγαν.

4. ‘They deny that it is lawful to kill oneself.’ ‘What do you mean by saying that it is not lawful?’ φημὶ θεμιτός εἰμι ἔαντοῦ ἀποκτίννυμι. Πῶς οὖτος λέγω, τὸ θεμιτός εἰμι [infin.];

5. The followers of Socrates, as was natural, while they thanked him for (*lit. praised**) his invitation, declined to dine with him: ὁ οὖν ἀμφὶ ὁ Σωκράτης, ὡς εἰκός εἴμι, επαινῶ [partic. pres.] ὁ κλῆσις, ὑπισχνοῦμαι συνδειπνῶ.

6. For the adherents of Stasippus were still living, and possessed considerable influence in the state: ἔτι γὰρ ζῶ ὁ περὶ Στάσιππος, καὶ ἐλάχιστος δύναμαι ἐν ὁ πόλις.

7. For the foundations are composed of stones of various kinds, and in some places (*lit. there is where*) not wrought to fit: ὁ γὰρ θεμέλιος παντοῖος λίθος ὑπόκειμαι, καὶ ξυνεργάζομαι [perf. pass. partic.] ἔστιν ἦ.

8. And a short cavalry skirmish took place, in which the Athenians had the best of it: καὶ ἵππομαχία τις ἔγγιγνομαι βραχύς, ἐν ὅς ἐλάσσων ἔχω ὁ Ἀθηναῖος.

9. In this same summer the Athenians removed the Aeginetans (from Aegina), accusing them of having chiefly occasioned the war: ἀνίστημι δὲ Αἴγινήτης ὁ αὐτὸς θέρος οὗτος ὁ Ἀθην., ἐπικαλῶ ἥκιστα ὁ πόλεμος αἴτιος εἴμι.

10. He mentioned his own timely information of the retreat, and the non-destruction of the bridges on that occasion through his instrumentality: γράφω ὁ προάγγελσις ὁ ἀναχώρησις, καὶ ὁ ὁ γεφυρὰ τότε δι' αὐτὸς διάλυσις.

11. He communicated his intention to the Acarnanians; and as they did not assent to it, owing to his refusal to invest Leucas, he marched in person with the remainder of the force against Aetolia: κοινώω [i aor. partic.] ὁ ἐπίνοια οἱ Ἀκαρνᾶνες, ὡς προσδέχομαι διὰ ὁ Λευκὰς ὁ περιτείχισις, αὐτὸς ὁ λοιπὸς στρατιὰ στρατεύω ἐπ' Αἰτωλοί.

* With this idiom comp. Virgil's 'Laudato ingentia rura: exiguum colito.'

VI.

After Verbs of *solicitude*, *uncertainty*, *fear*, *reflection*, etc., *μὴ* is used with the Indicative, when the speaker implies that the thing feared has or will *really* come to pass, or is coming to pass; otherwise,* it is used with the Subjunctive in connexion with principal, and with the Optative in connexion with historic, tenses.

The use of *μὴ οὐ* implies that the thing feared, etc., has *not* taken place, is *not* taking place, or will *not* take place; e.g. δέδοικα μὴ οὐ = *vereor ut*; δέδοικα μὴ = *vereor ne*.

1. I fear lest the expedition may turn out abortive to us: ὅκνῶ μάταιος ἡμεῖς ὁ στρατεία γίγνομαι.

2. But now we are afraid that we *have* missed both advantages: νῦν δὲ φοβοῦμαι ἀμφότερος ἀμαρτάνω.

3. But I fear we *shall* find some pleasures inconsistent with other pleasures: φοβοῦμαι δέ, ἡδονή τις ἡδονὴ ἐναντίος εὑρίσκω.

4. The soul occasions mankind much distrust, lest whenever it is removed from the body it may no longer exist anywhere: ὁ δὲ ψυχὴ πολὺς ἀπιστίᾳ παρέχω ὁ ἄνθρωπος, ἐπειδὰν ἀπαλλάττομαι [2 aor. pass.] ὁ σῶμα, ἔτι εἰμι.

5. What makes you believe† (*lit.* looking towards what do you believe) that virtue is not a science? πρὸς τις βλέπων ἀπιστῶ ἐπιστήμη εἰμὶ ὁ ἀρετή;

* This distinction is strikingly illustrated in the following lines of the *Phænissæ*, 92:—

ἐπίσχες, ὡς ἀν προύξερευνῆσω στίβον,
μή τις πολιτῶν ἐν τρίβῳ φαντάζεται,
κάμοι μὲν ἔλθῃ φαῦλος, ὡς δούλῳ, ψόγος.

† The Greek idiom, doubling the negative, writes ‘disbelieve.’

6. On the contrary, I am afraid that by this time tomorrow there may no longer be a single man able to do it worthily: ἀλλὰ φοβοῦμαι αὔριον τηνικάδε εἰμὶ ἄνθρωπος [gen. plur.] οὐδεὶς ἀξίως οἶός τε ποιῶ οὗτος.

7. I, therefore, am not afraid of this, lest I may not have something to give to each of my friends, if it turns out well, but lest I may not have suitable friends unto whom to give: ὥστε οὗτος δεῖδω, ἔχω, ὅστις δίδωμι ἔκαστος ὁ φίλος, ἀν εὖ γύγνομαι, ἀλλὰ ἔχω ἵκανός, ὃς δίδωμι.

8. He feared he might not be able to get out of the king's territory, but might on every side be hemmed in by various difficulties: φοβοῦμαι δέ, δύναμαι ἐξ ὁ χώρα ἔξερχομαι ὁ βασιλεύς, ἀλλ' εἴργομαι πάντοθεν ὑπό τις ἀπορία.

9. But when Agasias perceived* what Callimachus was doing, fearing that he might not run into the place before others, he advanced by himself, and passed by all of them: ὁ δὲ Ἀγασίας, ὡς ὄρῳ ὁ Καλλίμαχος ὃς ποιῶ, δεῖδω, πρῶτος παρατρέχω ἐσ ὁ χωρίου, χωρῷ αὐτὸς, καὶ παρέρχομαι πᾶς.

10. But you fear that I am really less happily situated now, than in my former life: ἀλλὰ φοβοῦμαι, δύσκολος [comparat. neut.] διάκειμαι νῦν, ή ἐν ὁ πρόσθεν βίος.

11. A man ought not to abstain from farming, because he is afraid that he may not be acquainted with the nature of the soil: δεῖ φοβοῦμαι [partic. pres.] γυγνώσκω [2 aor. subj.] ὁ γῆ φύσις, ἀπέχομαι γεωργία.

VII.

With Verbs of *fear*, *anxiety*, *doubt*, *distrust*, *denial*, *forbidding*, *preventing*, etc., the Infinitive is used with *μή*, and *τὸ μή*, oftener than without them, as it would be

* *Græcè*: 'When he perceived Callimachus, what he was doing.' See Note p. 92.

in the English idiom, which only repeats the negative in vulgar dialects; and with *μὴ οὐ*, *τὸ μὴ οὐ*, when a negative, or an equivalent to a negative, precedes, as *οὐκ ἀν πιθούμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς*. *Μὴ οὐ* is also joined to a Participle, if a negative precedes, as *δυσάλγητος γὰρ ἀν εἴην, τοιάνδε μὴ οὐ κατοικτείρων ἔδραν*.

1. Clearchus narrowly escaped being stoned : *Κλεάρχος δὲ μικρὸν ἐκφεύγω τὸ* καταπετρώ* [I aor. pass.].

2. On this account, physicians universally forbid their patients to use oil: *καὶ διὰ οὗτος ὁ Ἰατρὸς πᾶς ἀπαγορεύω ὁ ἀσθενῶν χρῶμαι ἔλαιον*.

3. Now, no philosophy questions that pleasure is pleasant: *τὸ μὲν οὖν ἡδὺς εἰμι ὁ ἡδὺς λόγος οὐδεὶς ἀμφισβητῶ*.

4. Who do you suppose will deny that he himself understands what is righteous, and can also teach others? *τίς† οἶομαι ἀπαρνοῦμαι καὶ αὐτὸς ἐπίσταμαι ὁ δίκαιος καὶ ἄλλος διδάσκω*;

5. Gorgias was ashamed not to avow that the rhetorician is cognisant of the just, the honourable, and the good: *Γοργίας αἰσχύνομαι μὴ προσομολογῶ ὁ ῥητορικὸς ἀνὴρ καὶ ὁ δίκαιος εἰδέναι καὶ ὁ καλὸς καὶ ὁ ἀγαθός*.

6. What† could prevent all things being absorbed in death? *τίς μηχανὴ πᾶς καταναλίσκομαι* [aor. pass.] *εἰς τὸ θνήσκω*; [perf. mid. infin.].

7. Age affords them no exemption from grief at such a catastrophe: *οὐδὲν αὐτὸς ἐπιλύομαι ὁ ἡλικία ἀγανακτῶ ὁ παρὼν τύχη*.

8. They excluded the Mitylenæans from the use of the sea: *ὁ θάλασσα εἴργω‡ χρῶμαι ὁ Μιτυληναῖος*.

* Some MSS. read *τοῦ μὴ* here, which of course is construed *sensu finali*.

† Equivalent to a negative. See ELMSL. ad Soph. OEd. R. 13.

‡ Græcè, *θάλασσα* is governed by *εἴργω*.

9. They did not believe that those who had surrendered were men of the same race as those who had fallen : ἀπιστῶ εἰμὶ ὁ παραδόντος ὁ τεθνῶς ὅμοιος.

10. I will omit nothing to enable me to understand the whole truth concerning these matters : οὐδεὶς ἐλλείπω πυνθάνομαι ὁ πᾶς ἀληθεῖα περὶ ὃδε.

VIII.

Oὐ μή, with the Second Person of the Future Indicative, is interrogative in form, and prohibitive in sense ; e.g. οὐ μὴ δυσμενῆς ἔσει φίλοις, which is equivalent to *οὐ δυσμενῆς ἔσει φίλοις, μή*; *you shall not be hostile to your friends, shall you?*

Oὐ μή, with the other persons of the Future Indicative, and with the Aorist, rarely the Present, Subjunctive, is elliptical in form, and forcibly negative in sense ; e.g. καὶ τῶνδ' ἀκούσας οὕτι μὴ ληφθῶ δόλῳ, which is equivalent to *οὐ δέδοικα μὴ ληφθῶ*. *Οὐ σοι μὴ μεθέψομαί ποτε = οὐ δέος ἔστι μή.*

1. Do not talk, but follow me hither with all speed : λαλῶ, ἀλλ' ἀκολουθῶ ἐγὼ ἀνύτω [I aor. partic.] δευρὶ ταχύς [comp. neut.].

2. So long as I breathe, I will not cease to philosophise and to exhort you : ἔωσπερ ἀν ἐμπνεῦν, παύομαι φιλοσοφεῖν καὶ ὑμεῖς παρακελεύεσθαι.

3. Polus and Gorgias I astonished, and caused to blush ; but you will not be astonished, nor will you blush : Πῶλος μὲν καὶ Γοργίας ἐκπλήττω καὶ αἰσχύνομαι ποιῶ, σὺ δὲ ἐκπλήττομαι, αἰσχύνομαι.

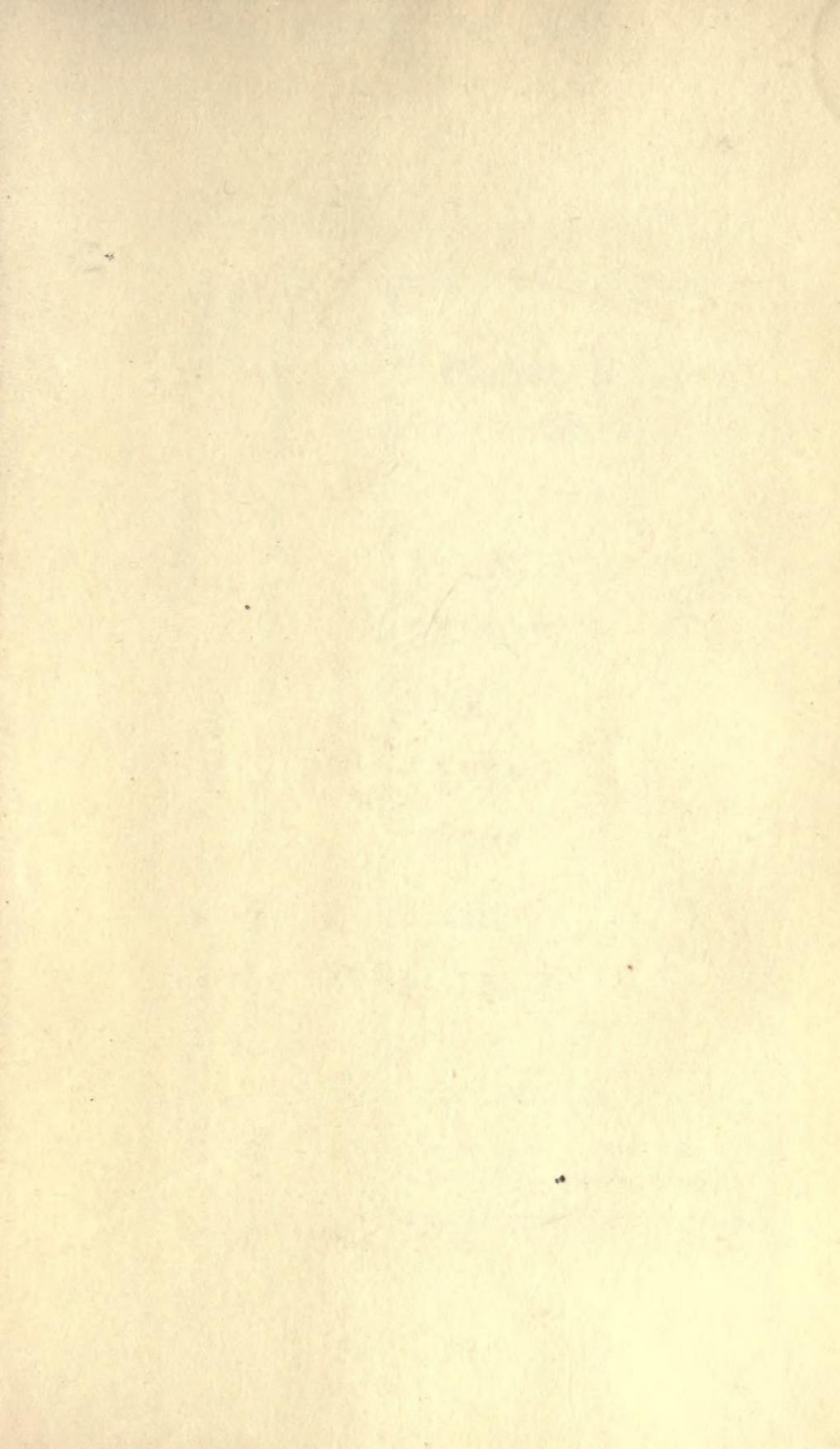
4. So long as we retain the body, we shall never adequately gain what we desire : ἔως ἀν ὁ σῶμα ἔχω, κτῶμαι ικανῶς ὃς ἐπιθυμέω.

5. By Apollo, I will never allow you to depart: μὰ ὁ
Ἄπαλλων, ἐγώ συ περιόπτομαι ἀπέρχομαι [2 aor. partic.]

6. I have been deprived of such a companion as I shall
never again find: στεροῦμαι τοιοῦτος ἐπιτήδειος οὗτος ἐγώ
εὑρίσκω.*

* Ep. WORDSWORTH, *Gr. Gr.* § 168, draws no distinction between the second and other persons of the Future, in the use of *οὐ μή*. Surely the rule is far better stated in Dr. KENNEDY'S *Grammar*, p. 113, 8. I beg to avail myself of this opportunity of acknowledging my numerous and deep obligations to that admirable Syntax, 'quæ nil molitur ineptè.'





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